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Character.	Nom. Term.	Gender.	Example. Stem.	Nom. Sing.	English.
α	ας ης	M.	νεανια- πολιτα-	νεανίας, ὁ πολίτης, ὁ	*young man* *citizen*
α	α η	F.	θυρα- μουσᾰ- ἀρχᾱ-	θύρα, ἡ μοῦσα, ἡ ἀρχή, ἡ	*door* *muse* *beginning*

SECOND DECLENSION (O Stems).

o simple	ος ον	M. F. N.	νομο- δωρο-	νόμος, ὁ δῶρον, τὸ	*law* *gift*
o contracted	ους ουν	M. F. N.	νοο- οστεο-	νοῦς, ὁ ὀστοῦν, τὸ	*mind* *bone*
ω Attic	ως ων	M. F. N.	λεω- ἀνωγεω-	λεώς, ὁ ἀνώγεων, τὸ	*people* *upper-room*

ADJECTIVES OF THREE TERMINATIONS (A and O Stems).

o impure α ,, o ,,	ος η ον	M. F. N.	καλο- καλα- καλο-	καλός καλή καλόν	*beautiful*
o pure α ,, o ,,	ος α ον	M. F. N.	δικαιο- δικαια- δικαιο-	δίκαιος δίκαία δίκαιον	*just*
o contracted α ,, o ,,	ους η ουν	M. F. N.	χρυσεο- χρυσεα- χρυσεο-	χρυσοῦς χρυσῆ χρυσοῦν	*golden*
o contracted α ,, o ,,	ους α ουν	M. F. N.	ἀργυρεο- ἀργυρεα- ἀργυρεο-	ἀργυροῦς ἀργυρᾶ ἀργυροῦν	*of silver*

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					unjust
					well-minded
ω	ως ων	M. F. N.	ἱλεω-	ἵλεως ἵλεων	*propitious*

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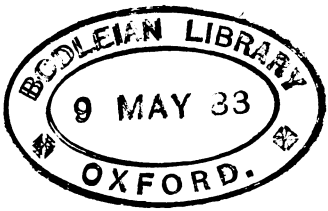

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PREFACE.

THIS book provides a synopsis of Greek Syntax, with Hints towards Composition, a series of Exercises in continuous English narrative for translation into Greek, and a full Vocabulary, containing all the words in the text. The object the writer has had in view is to acquaint the student with the more useful and important Greek idioms, and by constant drill to accustom him to the accurate use of these in composition. As a full Vocabulary is added, it may be understood that the English of the Exercises has been so far adapted to the Greek idiom, and it may be suggested that the usefulness of the book will be greatly increased if, after an exercise has been translated, the student is directed to write a paraphrase of the English, and some time afterwards to turn this free version into Greek.

Great care has been taken to introduce only those words and idioms that are employed by the ablest and

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purest Greek writers, such as Plato, Demosthenes, Thucydides, and Xenophon; and it is hoped that, instead of some of the books in use at present, containing, as a rule, detached sentences without any attempt at continuous narrative, and giving merely a few hints for translation, this book may be found of service in enabling both pupil and teacher to proceed on their way with ease and confidence.

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ADVANCED GREEK COURSE.

I.—SYNTAX.

§ I. The Sentence.

1. A SIMPLE sentence may be enlarged by co-ordinate or subordinate clauses. Co-ordinate clauses are either cumulative or adversative—that is, they either add to the former statement or furnish a contrast or alternative.

Subordinate clauses occupy the position of Noun, Adjective, or Adverb in relation to the principal clause or simple sentence.

2. Cumulative Connectives are:—

(*a.*) καί, = *and*
(*b.*) καὶ ... καί, *both ... and;* Lat. *et ... et.*
(*c.*) τε ... τε, „ „ Lat. *que ... que.*
(*d.*) τε καί, „ „ (close connexion).

As, (*a.*) ἀνίσταντο, καὶ ἐπορεύοντο, *they rose and marched away.*
(*b.*) καὶ δόρκαδες καὶ ὄνοι, *both gazelles and asses.*
(*c.*) οἵ τε θνήσκοντες, οἵ τε θανόντες, *both the dying and the dead.*
(*d.*) νῦν τε καὶ τότε, *both now and also on that occasion.*

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3. Greater emphasis is added by such expressions as:—

(*a.*) οὐ μόνον ... ἀλλὰ καί, *not only ... but also.*
(*b.*) οὐχ ὅτι ... ἀλλά, *not only ... but.*
(*c.*) οὐχ ὅπως ... ἀλλά, *not only not ... but.*
(*d.*) οὐχ ὅπως ... ἀλλ' οὐδέ, *not only not ... but not even.*

As, (*a.*) οὐ μόνον πλούσιος ἦν, ἀλλὰ καὶ ἄφθονος, *not only was he wealthy, but liberal as well.*

(*c.*) οὐχ ὅπως ὠργίζοντο ἀλλ' ἐγέλασαν, *not only were they not angry, but they laughed.*

(*d.*) οὐχ ὅπως ἀδικήσαντες, ἀλλ' οὐδ' ἐννοούμενοι, *not only were they doing no harm, but not even thinking of doing so.*

4. Adversative Connectives are:—

(*a.*) μὲν ... δέ, *on the one hand ... on the other hand.*
(*b.*) ἀλλά, *but,* Lat. *sed,* stronger than.
(*c.*) μέντοι, Lat. *autem,* and still stronger than μέν, δέ.

As, (*a.*) τὰ μὲν παιδία ἐλάλει, οἱ δὲ γέροντες ἐσιώπων, *the children prattled, while the old men were silent.*

(*b.*) οὐκ ἐλάλουν οἱ γέροντες ἀλλὰ τὰ παιδία, *it was not the old men who prattled, but the children.*

(*c.*) τοῦτο μέντοι ἐψεύσθη, *in this, however, he was deceived.*

5. Other Particles that link clauses together are:—

γάρ, *for;*	Lat. *enim.*
οὖν, *therefore;*	„ *itaque.*
ἄρα, *then;*	„ *igitur.*
τοι, „	„ „
αὖ, *again, on the contrary;*	„ *autem.*

Note.—None of these can stand first in a clause.

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6. The Negative and Alternative Connectives are:—

(*a.*) οὔτε ... οὔτε, *neither ... nor* (of facts).
μήτε ... μήτε, „ „ (of suppositions).
(*b.*) οὔτε ... οὐδέ, *neither ... nor even* (of facts).
μήτε ... μηδέ, „ „ (of suppositions).
(*c.*) εἴτε ... εἴτε, *whether ... or*; Lat. *sive ... sive.*
ἐάντε ... ἐάντε, } „ „ „ *sive ... sive.*
or ἤντε ... ἤντε, }

§ II. Subordinate Clauses.

Noun Clauses.—Reported Speech.

In Indirect Speech or Oblique Narration (*Oratio Obliqua*) we are, in Latin, tied down to one construction, the Accusative and Infinitive. In Greek we have a choice of *three*:—

1. Acc. with Inf.

2. Acc. with Participle (very common after verbs of *knowing* and *perceiving*).

3. ὅτι (or ὡς), with the Indicative after presential tenses, and the Optative after historic tenses.

Note 1.—By presential tenses are meant the Present, Future, and Perfect; and by historic tenses, the Imperfect, Aorist, and Pluperfect.

Note 2.—The distinction between ὅτι and ὡς is, that ὅτι is used to introduce statements of fact; ὡς, of supposition (but this distinction must not be pressed too far).

Examples.

The statement, Κῦρος ἀδικεῖ, *Cyrus does wrong*, may, in Reported Speech, stand as—

(*a.*) *Present.* 1. λέγει Κῦρον ἀδικεῖν, *he says that Cyrus does wrong.*

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Or 2. *οἶδα Κῦρον ἀδικοῦντα, I know that Cyrus is doing wrong.*

Or 3. *λέγει ὅτι* (or *ὡς*) *Κῦρος ἀδικεῖ, he says that Cyrus does wrong.*

(*b.*) *Future.* 1. *λέγει Κῦρον ἀδικήσειν, will do wrong.*

2. *οἶδα Κῦρον ἀδικήσοντα, will do wrong.*

3. *λέγει ὅτι* (or *ὡς*) *Κῦρος ἀδικήσει, will do wrong.*

(*c.*) *Perfect.* 1. *λέγει Κῦρον ἠδικηκέναι, has just done wrong.*

2. *οἶδα Κῦρον ἠδικηκότα, has just done wrong.*

3. *λέγει ὅτι* (or *ὡς*) *Κῦρος ἠδίκηκε, has just done wrong.*

After a Past or Historic tense :—

1. *ἔλεξε Κῦρον ἀδικεῖν, was doing wrong.*
   „ „ *ἀδικῆσαι, had done wrong.*
2. *ἤδειν Κῦρον ἀδικοῦντα, was doing wrong.*
   „ „ *ἀδικήσαντα, had done wrong.*
3. *ἔλεξεν ὅτι* (or *ὡς*) K. *ἀδικοίη,* } *did wrong*
   or *ἀδικήσειε,* } (as a report).

§ III. When the subjects of the leading verb and of the Infinitive are the same, the subjects are in apposition, as, *Κῦρός φησιν ἀδικεῖν, Cyrus says that he is doing wrong;* Lat. *Dicit se errare.* So with the participial construction, *Κῦρος οἶδεν ἀδικῶν, C. knows that he is doing wrong.* K. *οἶδεν ἀδικήσας, that he has done wrong.*

§ IV. **The Accusative and Infinitive** may be made into a noun phrase with the addition of the article and

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in this stereotyped form may be handled as a noun. Thus:—

Nom. τὸ [Κῦρον ἀδικεῖν] οὐ θαυμαστόν, *that Cyrus should do wrong is not strange;* or, *the wrong-doing of Cyrus is not strange.*

Genitive. καταφρονῶ τοῦ [Κῦρον ἀδικεῖν], *I despise the wrongdoing of Cyrus.*

Dative. ἄχθομαι τῷ [Κῦρον ἀδικεῖν], *I am grieved at the wrongdoing of Cyrus.*

In accordance with § III., in this usage, we find that a Nominative (not an Acc.) is used before the Infinitive when the subjects are in apposition; as, διὰ τὸ ἀγχίνους εἶναι, ταχὺ ἀπεκρίνατο, *on account of his being quick-witted he made speedy response.*

§ V. **Graphic Narrative.**—Instead of saying, ἔλεξεν ὅτι Κῦρος ἀδικοίη, *he said that C. did wrong,* we may say, ὅτι Κ. ἠδίκει, which registers the fact (not the report), or even ὅτι Κ. ἀδικεῖ, where the fact is brought before us as actually present. These two varieties must be removed from the sphere of indirect narrative, and regarded as illustrations of the flexibility of Greek idiom, where the sense often overrules the syntax. A similar variety will be shown to occur in Purpose Clauses.

N.B.—Beginners should follow the usual sequence.

§ VI. **General Principles.**—At this stage it may be convenient to lay down three great principles:—

1. IN GREEK THERE IS A SEQUENCE OF MOODS, NOT OF TENSES.

2. THE INDICATIVE IS CONCERNED WITH

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FACTS; THE CONJUNCTIVE WITH UNCERTAINTY AND FUTURITY; THE OPTATIVE WITH SUPPOSITIONS.

3. GREEK DELIGHTS IN THE USE OF AORISTS AND PARTICIPLES.

§ VII. Purpose Clauses.

1. Purpose may be expressed by the simple Infinitive (a usage poetical in Latin); as, *πιεῖν διδόναι τινί, to give one to drink; ἤκομεν μανθάνειν, we have come to learn.*

2. Often *τοῦ* (or *τοῦ μὴ*) is added to the Infinitive (with, or without *ἕνεκα*); as, *δύναμιν παρασκευαζόμεθα τοῦ μὴ ἀδικεῖσθαι, we are preparing a force, that we may not suffer harm.*

3. Purpose Clauses are introduced by *ἵνα, ὅπως, ὡς* (with *μὴ* as a negative); thus, *ἵνα* = *ut*; *ἵνα μὴ* = *ne* (*ut non*).

The sequence of Moods is, that these are followed by the Conjunctive after presential tenses, and by the Optative after past tenses; as,

(*a.*) *διδάσκω, διδάξω, δεδίδαχα ἵνα μανθάνῃς*, or *μάθῃς*, *I teach, shall teach, have* (*just*) *taught, that you may learn.*

(*b.*) *ἐδίδασκον, ἐδίδαξα, ἐδεδιδάχειν ἵνα μανθάνοις*, or *μάθοις, I was teaching, taught* (*once*), *had taught, that you might learn.*

§ VIII. **Graphic Narrative.**—Instead of the Optative after a past tense, the Conjunctive may appear; as, *ἔδεισαν μὴ μονωθῶσι, they dreaded being left alone,* where *μονωθεῖεν* would be the regular sequence.

N.B.—Beginners should not imitate varieties.

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§ IX. **After Verbs** signifying *"see that," "take care that,"* ὅπως and ὅπως μὴ prefer a Future Indicative; as, ὅπως ἀνὴρ ἔσῃ, *see that you play the man* (ὅρα, βλέπε, or ἐπιμελοῦ being understood).

§ X. A third way of expressing purpose is by the Future Participle (a usage chiefly poetical in Latin); as, συλλαμβάνει Ὀρέστην ἀποκτενῶν αὐτόν, *he arrests Orestes for the purpose of killing him.*

§ XI. ἐφ' ᾧ and ἐφ' ᾧτε = *ea conditione ut*, also take the Future Indicative or the Infinitive; as, ἐποιοῦντο εἰρήνην ἐφ' ᾧ Λακεδαιμονίοις ἕπεσθαι, *they made peace on condition of their following the Lacedemonians.*

§ XII. ὥστε (neg., ὥστε μή), *so that*, takes the Infinitive to express consequence, and the Indicative to express a fact; as, οὕτω καλὸς ἦν ὥστε θαυμάζεσθαι, *so handsome was he as to be admired* (as a consequence), but ὥστε ἐθαυμάζετο, *that he was admired* (as a fact). φυλάττου ὥστε μὴ ληφθῆναι, *be on your guard so as not to be taken.* τίς ἐστιν οὕτω δεινὸς λέγειν ὥστε σε πεῖσαι; *who is so clever a speaker as to persuade you?* κραυγὴν πολλὴν ἐποίουν ὥστε καὶ τοὺς πολεμίους ἀκούειν, ὥστε οἱ μὲν ἐγγύτατοι τῶν πολεμίων ἔφυγον, *they raised such a shout that even the enemy heard it, so that those who were nearest fled.* Here the consequence is shown by ἀκούειν, the fact by ἔφυγον.

§ XIII. Causal Clauses.

These are introduced by ὡς, ὅτε, ὁπότε, ἐπεί, and

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ἐπειδή = *since* (the first three being used of present, the last two of past causes); ὅτι or διότι (=διὰ τοῦτο ὅτι) =*because;* διὰ τό, with Infinitive (neg., μὴ)=*on account of.*

ἐπεὶ δὲ σκοπῶν οὐ δύναμαι, etc., *and since, after searching, I cannot,* etc.

ἐξ ἁμάξης πορευόμενος διότι ἐτέτρωτο, *riding in a car because he had been wounded.*

§ XIV. Conditional Clauses.

A Conditional Sentence consists of two clauses, the clause of condition and the clause of consequence. The clause of condition is introduced by,

(*a.*) εἰ = *if,* with the Indicative or Optative.
(*b.*) ἐάν (= εἰ ἄν), ἤν, or ἦν, with the Conjunctive.

The clause of consequence has,

(*a.*) The Indicative, with or without ἄν.
(*b.*) The Optative, with ἄν.

There are four general groups:—

Condition.	*Consequence.*
1. εἰ, Indic.	Indic.
2. εἰ, Ind. Past or Aor.	Ind. Past or Aor. with ἄν.
3. ἐάν, Conjunctive.	Future Indicative.
4. εἰ, Optative.	Optative with ἄν.

Examples.

1. εἰ λέγεις, ἁμαρτάνεις, or ἁμαρτήσῃ, *if you speak you err,* or *you will err.*

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2. (*a.*) εἰ ἔλεγες ἡμάρτανες ἄν, *if you spoke (were speaking) you would err.*

(*b.*) εἰ ἔλεξας ἥμαρτες ἄν, *if you had spoken you would have erred. Si dixisses, errâsses.*

3. ἐὰν λέγῃς or λέξῃς ἁμαρτήσῃ, *if you speak you will err. Si dixeris, errabis.*

4. εἰ λέγοις or λέξαις, ἁμαρτάνοις or ἁμάρτοις ἄν, *if you were to speak you would err. Si diceres, errares.*

While the above examples show the general usage, varieties may occur in groups 1, 3, and 4. Instead of the dogmatic ἁμαρτάνεις or ἁμαρτήσῃ, we may substitute the more polite form of group 4, ἁμαρτάνοις ἄν or ἁμάρτοις ἄν=*you will*, or *would probably err;* and conversely, the polite form may be replaced in group 4 by the uncompromising ἁμαρτήσῃ, *you will certainly err*, or even ἁμαρτάνεις, *you err* (almost already).

N.B.—1. *Never use* ἐάν *with an Indicative, or* εἰ *with a Conjunctive.*

2. *Beginners should hold by the usual forms, and avoid varieties.*

It may be useful to present the four leading groups as they appear in Indirect Narration:—

1. νομίζω ὅτι εἰ λέγεις ἁμαρτάνεις, } *err.*
or „ σε „ ἁμαρτάνειν or -οντα, }

2. (*a.*) ἐνόμισα ὅτι εἰ ἔλεγες ἡμάρτανες ἄν, }
„ σε „ ἁμαρτάνειν ἄν (or Aor.), } *would err.*

(*b.*) ἐνόμισα ὅτι εἰ ἔλεξας ἥμαρτες ἄν, } *would have erred.*
„ σε „ ἁμαρτεῖν ἄν, }

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3. νομίζω ὅτι ἐὰν λέγῃς ἁμαρτήσῃ, } *will err.*
„ σε „ ἁμαρτήσεσθαι, }

4. ἐνόμισα ὅτι εἰ λέγοις ἁμαρτάνοις ἄν (or Aor.), } *would*
„ σε „ ἁμαρτάνειν ἄν „ } *err.*

§ XV. Optative Clauses.

1. These are, strictly speaking, clauses of condition, the clauses of consequence being understood or imagined. Compare the English expressions, "*Had I but,*" "*Would that I,*" "*O for the touch of a vanished hand,*" with the understood but not expressed consequence, "*then I should be content.*"

Rule.—(*a.*) A wish of the present is conveyed by the Optative Present; (*b.*) of the future by the Aorist Optative with or without εἰ, εἴθε, εἰ γάρ, ὡς; (*c.*) of the past (now impossible) by the Indicative of the past tenses with the above particles; as—

(*a.*) λέγοις, *would thou wouldst speak* (now); more politely, λέγοις ἄν, *pray speak.*

(*b.*) εἰ γὰρ λέξειας, *would thou wouldst speak* (still); so τούτους οἱ θεοὶ ἀποτίσαιντο, *may the gods reward them.*

(*c.*) εἰ γὰρ ἔλεξας, *would thou hadst spoken* (now too late). εἴθε τοῦτο ἐγένετο, Lat. *utinam hoc factum esset, would that this had happened.*

Note.—The negative is μή, not οὐ, as μὴ γένοιτο, *let it not be, God forbid.*

2. ὤφελον, ες, ε, etc. (2 Aor. of ὀφείλω), is used of impossible wishes, as ὤφελον λέξαι, *would I had said it;* ὡς ὤφελες θανεῖν, *would thou hadst died.*

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3. A strong expression of wish shades into a mild command; thus λέγοις ἄν, *pray speak*, is less peremptory than the Imperative, λέγε, *dic.*

4. μὴ is used with prohibitions, and is followed by (*a.*) the Present Imperative, or (*b.*) the Aorist Conjunctive, as (*a.*) μὴ ἀδικεῖ, (*b.*) μὴ ἀδικήσῃς, *do no harm*, where the former is the more *general* prohibition.

§ XVI. Temporal or Time Clauses.

1. These are introduced by ἐπεὶ and ἐπειδὴ = *when, after, since*; ὅτε, ὁπότε, *when, at the time at which*; ἐν ᾧ, *while*; ἀφ' οὗ and ἐξ οὗ, *from the time when, since*, Lat. *ex quo tempore*; ἕως, ἕστε, εἰς ὅ = *until*; μέχρι, *until, so long as.*

2. These take—

(*a.*) The Indicative with statements of fact.

(*b.*) The Conjunctive when uncertainty and futurity are suggested. In this case ἄν is always added, as, ἐπάν, ἐπειδάν, ὁτάν, ὁποτάν, ἕστ' ἄν, ἐν ᾧ ἄν, etc.

(*c.*) The Optative after past tenses, in indirect speech.

(*d.*) Often, also, as the expression of frequency in connexion with an Imperfect Indic. following.

As, (*a.*) ἐπεὶ δὲ Κῦρος ἐτελεύτησεν, *now when* (or *after*) *Cyrus was dead.*

(*b.*) περιμένει ἕως ἂν ἀνοιχθῇ ἡ θύρα, *he waits until the door is opened.*

(*c.*) περιέμενον ἕως ἀνοιχθείη ἡ θύρα, *they waited till the door should be opened.*

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(*d.*) ἐπειδὴ δέ τι ἐμφάγοιεν ἀνίσταντο, καὶ ἐπορεύοντο, *now whenever*, or *as often as* (Lat. *quoties*), *they took some food, they would get up and march on.*

Note.—ἐπεὶ τάχιστα = Lat. *quum primum, as soon as.*

3. πρὶν = *before*, has a variety of constructions.

(*a.*) The Infinitive.

(*b.*) The Conjunctive, or Optative (with or without ἄν), according to the Sequence of Moods, *if a negative precedes.*

(*c.*) The Indicative, to register an accomplished fact.

As, (*a.*) οὐ πρότερον ἐπαύσατο πρὶν ἑλεῖν τὰς Ἀθήνας, *he did not stop before taking Athens*, where the Infinitive expresses the consequence of his not stopping.

(*b.*) οὐ παύσομαι πρὶν ἂν ἕλῳ, *I shall not stop till I take.* Lat. *priusquam ceperim.*

οὐκ ἔφη παύσεσθαι πρὶν ἂν ἕλοι, *he said he would not stop till he took.* Lat. *priusquam cepisset.*

(*c.*) οὐκ ἐπαύσατο πρὶν εἷλεν, *he did not stop till he actually took.* Lat. *priusquam cepit.*

§ XVII. Relative Clauses.

1. These are introduced by ὅς, ὅστις, *who*; ὅσος, *quantus*; οἷος, *qualis.*

2. They are followed by—

(*a.*) The Indicative when the reference is definite.

(*b.*) The Conjunctive (with ἄν) when the reference is indefinite, after presential tenses.

(*c.*) The Optative (without ἄν) when the reference is indefinite, after historic tenses.

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As, (*a.*) κολάζει οὓς ὁρᾷ μέλλοντας, *he punishes those whom he sees loitering.*

ἐκόλαζεν οὓς εἶδεν, *he punished those whom he saw.*

(*b.*) κολάζει οὓς ἂν ἴδῃ, *whomsoever he sees.*

(*c.*) ἐκόλαζεν οὓς ἴδοι, *whomsoever he saw,* or *might see, from time to time.* Compare § XVI. 2.

3. ὥστε may be regarded as a relative adverb in relation to οὕτω; as, τίς ἐστιν οὕτω δεινὸς λέγειν ὥστε σε πεῖσαι; *who is so clever a speaker as to persuade you?*

4. ὅσος follows πᾶς; as, πάντες ὅσοι, *all who.*

§ XVIII. Relative Attractions.

1. *Attic Attraction.*—If the antecedent is in the Genitive or Dative, the Relative prefers to be drawn into these cases rather than to stand in the Accusative; as—

(*a.*) σὺν οἷς μάλιστα φιλεῖς, for σὺν τούτοις οὓς μάλιστα φιλεῖς, *with your best friends.*

(*b.*) ἐκ τῶν πόλεων ὧν (for ἃς) ἐτύγχανεν ἔχων, *from the cities he happened to possess.*

2. The expressions ἔστιν οἵ, ἦν οἵ = ἔνιοι, *some,* are used as nouns, the relative being declined; as—

(*a.*) ἔστιν ὧν ἀκούω, *there are some whom I hear,* or, *I hear or listen to some people.*

(*b.*) ἔστιν οἷς ἄχθομαι, *I am grieved at some people.*

(*c.*) ἦν οὓς ἠγάπων, *I loved some people.*

3. *Attraction of* οἷος.—Instead of saying, ἀγαπῶ τοιοῦτον τὸν ἄνδρα οἷός συ εἶ, the elliptical and contracted form is, (*a.*) ἀγαπῶ οἷόν σε ἄνδρα, *I love such an one as you,* where the demonstrative is dropped, and the relative

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and personal pronouns are attracted into the case of the noun; so—

(*b.*) ἀκούω οἵου σου ἀνδρός, *I hear such a man as you.*

(*c.*) ἄχθομαι οἵῳ σοι ἀνδρί, *I am grieved with such an one as you.*

4. οὐδεὶς ὅστις οὐ.—This expression is also elliptical, and is declined as a noun or adjective.

Nom. οὐδεὶς ὅστις οὐ.
Gen. οὐδένος οὕτινος (or ὅτου) οὐ.
Dat. οὐδένι ὅτινι (or ὅτῳ) οὐ.
Acc. οὐδένα ὅντινα οὐ.

Thus, instead of saying, οὐδεὶς ἦν ὅντινα οὐκ ἠγάπησεν, the neater form is (*a.*) οὐδένα ὅντινα οὐκ ἠγάπησεν, *there was no one whom he did not love*; so—

(*b.*) οὐδένος ὅτου οὐκ ἤκουεν, *there was no one he did not hear.*

(*c.*) οὐδένι ὅτῳ οὐκ ἤχθετο, *there was no one he was not grieved with.*

§ XIX. Interrogative Clauses.

1. These are introduced by Interrogative Pronouns, Adverbs, and Particles: — τίς; *who?* πόσος; *quantus?* ποῖος; *qualis?* πότερος; *uter? which of two?* πῶς; *how?* ποῦ; *where?* ποῖ; *whither?* etc.

2. They are followed by moods varying with the feelings of the speaker; as, ποῖ φεύγομεν; *whither are we fleeing?* (a simple question). ποῖ φεύγωμεν; *whither can we flee?* (doubt and uncertainty). ποῖ φεύγοιμεν; *whither might we flee?* (despair).

3. In indirect speech these take the forms, ὅστις, ὁπόσος,

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ὅπως, etc.; but they may also stand unchanged, as, οἶδα ὅστις εἶ, or τίς εἶ, *I know who you are.*

4. They take—

(*a.*) The Indicative after presential tenses.

(*b.*) The Optative or Indicative after historic tenses.

As, (*b.*) ᾔδειν τίς, or ὅστις εἴη or ἦν, *I knew who he was.* ἠρώτων αὐτὸν ὁπόσον, or πόσον χρυσίον ἔχοι, *I asked him how much money he had.*

5. The Particles introducing Interrogative Clauses are—

(*a.*) ἦ, which simply asks a question.

(*b.*) ἆρα, ἆρα μή, μῶν (Lat. *num*), expect the answer "No."

(*c.*) οὐ, ἆρα οὐ, οὐκοῦν (Lat. *annon*) expect the answer "Yes."

As, (*a.*) ἦ ἀκούεις; *audisne? do you hear?*

(*b.*) ἆρα, ἆρα μή, μῶν ἀκούεις; *num audis? you don't hear, do you?* Answer, οὐκ ἀκούω, or οὐ δῆτα.

(*c.*) οὐκ οἶσθα; or οὐκ, or οὐκοῦν οἶσθα; *you know, don't you?* Answer, οἶδα, or πῶς γὰρ οὐ.

Note.—Where μή is part of the introductory word, as in μῶν = μὴ οὖν, the answer is *No.*

6. οὐ with a Future Indicative is hortative; as, οὐχ ἕψῃ; *will you not follow? pray follow; come along now.* But οὐ μὴ φεύξῃ; *don't run away;* the expected answers being respectively *Yes* and *No.*

Note.—Do not confound ἆρα, the interrogative particle, with ἄρα = *igitur*, of which it is a strengthened form; as, τίς ἄρα λέξει; *quis igitur dicet?* but ἆρά τις λέξει; *num quis dicet?*

7. εἰ may be used as an interrogative where we could not use *si* in Latin; as—

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(*a.*) ἐσκόπουν εἰ οἷόν τε εἴη τὴν ἄκραν λαβεῖν, *they looked to see whether it was possible to capture the heights.*

(*b.*) οὐκ οἶδα εἰ σοφός ἐστι, *I don't know if,* or *whether, he is wise.*

The negative with εἰ in this usage is οὐ (not μή); as, ἠρώτησα αὐτὸν εἰ οὐκ ἐπόνει (or πονοίη, or πονεῖ), *I asked him if he wasn't tired.*

8. Double questions are introduced by—

(*a.*) πότερον ... ἤ, L. *utrum ... an, whether... or.*

(*b.*) εἴτε ... εἴτε, L. *sive ... sive,* „ „

or, { ἐάντε ... ἐάντε, „ „ with conjunctive.
{ ἤντε ... ἤντε, „ „ „

9. ἄλλο τι ἤ, or ἄλλοτι ἤ = *nonne;* as, ἄλλοτι ἢ οὐδὲν κωλύει; *does anything else prevent?*

§ XX. Middle Voice.

1. The Middle Voice is reflexive, and indicates that the agent does something to himself or for himself, that is, for his interest; as, αἱρεῖν, *to take,* but αἱρεῖσθαι, *take for one's self, choose.* So, ἐδίδαξε τοὺς παῖδας, *he taught the boys;* but ἐδιδάξατο τοὺς παῖδας, either *he taught his own boys,* or *he got them taught.*

2. Selection of Verbs with different meanings in Active and Middle:—

Active.	*Middle.*
ἄγειν, *lead;*	ἄγεσθαι, *marry.*
αἰτεῖν, *ask;*	αἰτεῖσθαι, *demand.*
ἀνέχειν, *hold up;*	ἀνέχεσθαι, *endure.*
ἀπέχειν, *keep off;*	ἀπέχεσθαι, *abstain.*
ἀπαλλάττειν, *cause to remove;*	ἀπαλλάττεσθαι, *depart.*

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Active.	*Middle.*
ἀποδιδόναι, *give back;*	ἀποδίδοσθαι, *sell.*
ἄρχειν, *rule;*	ἄρχεσθαι, *begin.*
βουλεύειν, *advise;*	βουλεύεσθαι, *deliberate.*
γαμεῖν, *marry* (of the man);	γαμεῖσθαι, L. *nubere.*
ἐπιτιθέναι, *place upon;*	ἐπιτίθεσθαι, *attack.*
ἔχειν, *have;*	ἔχεσθαι, *cling to.*
θεῖναι νόμους, *make laws;*	θέσθαι ν., *make laws by which one's self is bound.*
θύειν, *sacrifice* (of the priest);	θύεσθαι, *to take the auspices* (of the general).
ἱστάναι, *cause to stand;*	ἵστασθαι, *stand.*
κοιμᾶν, *lull to sleep;*	κοιμᾶσθαι, *sleep.*
λανθάνειν, *escape notice of;*	λανθάνεσθαι, *forget.*
λούειν, *wash;*	λούεσθαι, *bathe.*
λύειν, *set free;*	λύεσθαι, *ransom.*
μεταπέμπειν, *send away;*	μεταπέμπεσθαι, *send for.*
μισθοῦν, *let out for hire;*	μισθοῦσθαι, *hire for one's self.*
πράττειν, *do;*	πράττεσθαι (2 accs.), *exact money.*
φαίνειν, *show;*	φαίνεσθαι, *appear.*
φοβεῖν, *terrere;*	φοβεῖσθαι, *timere.*
φυλάττειν, *guard;*	φυλάττεσθαι, *beware.*

§ XXI. Tenses.

1. (*a.*) The Present and Imperfect denote *continued* action.

(*b.*) The Aorist denotes *momentary* or *solitary* action.

(*c.*) The Perfect denotes action *just completed.*

As, (*a.*) πάσχω, *I am suffering;* ἔπασχον, *I was suffering* (when something else happened).

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(*b.*) ἔπαθον, *I suffered* (once, at some indefinite time in the past).

(*c.*) πέπονθα, *I have just suffered;* εὕρηκα, *I have just discovered;* but εὗρον, *I found out* (some time ago).

2. The action of the Imperfect may be represented by a straight line; of the Aorist by a dot or point; of the Optative in connexion with an Imperfect by a series of dots.

3. The Imperfect may express the ideas (*a.*) of *habit* (used to), and (*b.*) of *attempt* (was trying to); as,

(*a.*) ἐθήρευεν ὅποτε βούλοιτο, *he used to hunt as often as he felt inclined to do so.*

(*b.*) στρατιώτας ἐβιάζετο ἰέναι, *he tried to make the soldiers march.* ἐβιάσατο would mean that he succeeded in his attempt.

4. **Aorist and Perfect.**—English is apt to mislead us here, as the expression, *I have seen,* may mean, I saw once, or, I have just seen. Thus, if a man in this country says, "*I have seen the Nile,*" he means that he saw (Aorist) the Nile when he was in Egypt. But if, as he gazes on the stream he turns to a friend and says, "I have seen the Nile," this would be in Greek, ἑώρακα, not εἶδον. Now, as the cases where a man can report that he has just seen a thing must be much less frequent than those in which he states that he saw it some time ago, the Aorist will be the tense most used, and the Perfect will be employed in special cases. The same remark applies to the Pluperfect.

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Latin is quite as ambiguous as English in this case. *Vidi* may mean, either *I saw* (Aorist), or *I have seen* (Perfect). *I have often wondered*, is, in Greek, πολλάκις ἐθαύμασα (not τεθαύμακα). *I have often thought of doing this*, πολλάκις ἐν νῷ ἔσχον τοῦτο ποιεῖν (not ἔσχηκα).

§ XXII. Moods.

The uses of the Conjunctive and Optative have already been dealt with under the head of the different clauses in which they are employed. Special attention is now given to the Infinitive and Participle:—

1. *The Infinitive.*—We have seen that the Infinitive,

(*a.*) May be used as a noun, with or without the Article, and may stand as the subject or object of a sentence.

(*b.*) May express purpose or motive, with or without τοῦ (negatively, τοῦ μή).

2. Observe that a Future Infinitive is used after verbs of *promising* (ὑπισχνέομαι); *swearing* (ὄμνυμι, a stronger promise); *hoping* (ἐλπίζω), etc.; as,

ὑπέσχετο ἀποδώσειν, *he promised to restore.* ὤμοσεν ἢ μὴν ἀληθεύσειν, *he swore he would tell the truth.*

ὤμοσαν σύμμαχοι ἔσεσθαι, *they took the oath that they would be allies.*

3. The Infinitive is used with Adjectives, as, στυγνὸς ἦν ὁρᾶν, *he was hateful to look on;* with ἔχω = (*possum*), as, οὐδὲν ἔχομεν λαμβάνειν, *we can get nothing;* with ἐπί-

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σταμαι, *know how to,* as ἐπίσταμαι μάχεσθαι, *I know how to fight.*

4. The Infinitive appears unnecessary in such phrases as, τὸ νῦν εἶναι, *for the present;* τὸ κατὰ τοῦτον εἶναι, *quod ad eum attinet, as far as he is concerned;* ἑκών γε εἶναι, *willingly at least;* ὡς ἔπος εἰπεῖν, *so to speak;* ὀλίγου or μικροῦ δεῖν, *almost;* πολλοῦ δεῖν, *far from.*

§ XXIII. The Participle.

1. The Participle is very frequently used in Greek, far more so than in Latin. ταῦτ' ἀκούσας would in Latin be represented by *quo audito,* or *quod quum audivisset* (as Latin has no Aorist Participle), and in English we may translate these words thus, *hearing this,* or *having heard this,* or *when, after, as, since, seeing that, inasmuch as, because, he heard this,* or *at this intelligence, with this information, etc.*

2. In the following sentence there are four Participles, four Verbs in subordinate clauses, and one leading Verb (ἐκήρυξε):—

ἐπεὶ δὲ ἑώρα τοὺς ἀνθρώπους ὡς εἶχον δεινῶς τῇ ἐνδείᾳ, βουλόμενος αὐτοῖς χαρίσασθαι, εὑρών τινα ἄνθρωπον ὃς ἔφη κώμας ἐγγὺς εἰδέναι ὅθεν εἴη λαβεῖν τὰ ἐπιτήδεια, ἐκήρυξε τὸν βουλόμενον ἰέναι ἐπὶ τὰ ἐπιτήδεια, ὡς ἡγεμόνος ἐσομένου.

3. Numerous as the Participles are here, they might have been more so, but for the sake of variety—

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(*a.*) ἐπεὶ δὲ ἑώρα might have been ὁρῶν δέ.
(*b.*) ὡς εἶχον „ ἔχοντας.
(*c.*) ὃς ἔφη „ φάντα.

4. The literal translation of the above would be:—*Now when he saw the men that they were terribly in want, wishing to do them a favour, having found a certain fellow who said he knew of villages near by whence they might receive provisions, he gave orders that any one who wished should go for provisions, as there would be a guide.*

No writer of English would ever dream of piling up the details of the sentence in this cumbrous way.

Probably it would stand in some such way as this:—"*Now when he saw how terribly in want the men were, he sought to relieve them. Accordingly, he found a fellow who said that he knew of villages not far off where they might procure supplies. So he announced that any who chose might go in quest of provisions, with the inducement that they should have a guide.*"

5. The Participle, as we have seen, may be used instead of the Infinitive, especially after verbs of *knowing* and *feeling;* as, οἶδα ἀδικήσας, *I know I have done wrong.* Also we may say, σύνοιδα ἐμαυτῷ ἀδικήσαντι, *Lat. Conscius sum mihi me errasse.*

6. After such expressions as δῆλός εἰμι, φανερός εἰμι, as, δῆλός ἐστιν ἀδικήσας, *he has evidently done wrong;* φαίνεται ἀδικήσας, with the same meaning; but φαίνεται ἀδικῆσαι, *he appears to have, etc.* So ποιεῖ σε γελᾶν, *he makes you laugh;* ποιεῖ σε γελῶντα, *he represents you as laughing;* αἰσχύνομαι ἀδικῶν, *I am ashamed of doing*

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wrong (while I am doing it); but *αἰσχύνομαι ἀδικεῖν, I am prevented by shame from doing wrong.*

Note.—In all these cases the Participle is concerned with *facts*, the Infinitive with *consequences.*

7. Certain Verbs prefer the Participle to the Infinitive; as, *διατελέω, διαγίγνομαι, διατρίβω = I continue; ἥδομαι, I delight; φθάνω, anticipate; ἄρχομαι, begin; παύομαι, cease; τυγχάνω, happen; λανθάνω, escape notice of; οἴχομαι, depart;* as,

διητέλει λαλῶν, he chattered constantly.
ἥδομαι ἀκούων, I rejoice to hear.
ἔφθασα καταλαβών, I was the first to seize.
ἔτυχε παρών, he happened to be present.
ἔλαθεν ἀποδράς, he slunk away unobserved.
ᾤχετ' ἀπελθών, he took himself off.

8. The Participle, as in *ταῦτ' ἀκούσας*, may express notions of time, manner, concession, purpose, etc., either standing alone or strengthened by such words as *καίπερ, although, ἅτε, inasmuch as,* as, *καίπερ εἰδότες, etsi sciebant; ἅτε εἰδώς,* L. *quippe qui,* or *quum sciret; εὐθύς, straightway,* as, *εὐθὺς νέοι ὄντες, from their youth; μεταξύ, between, μεταξὺ δειπνοῦντες, in the middle of their supper.*

9. *ἔχων, ἄγων, φέρων, λαβών = with; ἔχων* and *λαβών,* of men; *ἄγων,* of men or cattle; *φέρων,* of things.

10. *τί μαθών*; and *τί παθών*; = *why?* in a bad sense, *what bad news or ill treatment have you received that,* etc.

11. *Absolute Case.*—The Genitive of the Participle is

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used with a Noun expressed or understood; as, Κύρου βασιλεύοντος, *in the reign of Cyrus.*

Note.—ὡς is often added to what looks like the absolute case. Here, however, there is always the notion of an assertion; as, εἰδότες ὡς τούτου οὕτως ἔχοντος, *knowing that matters stood thus;* ὡς εὖ εἰπόντος αὐτοῦ, *since he had spoken well;* ὡς ἡγέμονος ἑσομένου, *as there was to be a guide.*

12. Certain Impersonal Participles appear to adopt the Accusative as an absolute case; as, ἐξόν, παρόν, *it being allowed,* δόξαν, δεδογμένον, *it having seemed good,* ὄν, *it being,* δέον, *it being necessary;* as, ἐξὸν ἀπιέναι, *permission being given to depart.*

§ XXIV. Uses of ἄν.

1. ἄν expresses probability dependent on conditions stated or understood, and is used with—

(*a.*) Indicative of historic tenses (Past, Aorist, Plupf.)

(*b.*) Conjunctive, in which case ἄν is appended to a Conjunction or Relative; as, ἐάν, ὃς ἄν.

(*c.*) Optative, Infinitive, and Participle.

2. ἄν is not used with the Present or Perfect Indicative, and very rarely with the Future Indicative, nor with the Imperative.

(*a.*) ἡμάρτανες ἄν, *you would err* (if you did so, but you didn't); ἥμαρτες ἄν, *you would have erred* (had you done so, but you didn't).

(*b.*) See § XVII.

(*c.*) Optative, ἁμαρτάνοις ἄν, or ἁμάρτοις ἄν, *you would be wrong* (were you to do so, and perhaps you may).

3. *Infinitive and Participle.*—The Future Infinitive or Participle expresses *certainty,* the Infinitive or Participle with ἄν, *probability.*

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As, (*a.*) οἶδα αὐτὸν ἀδικήσειν, or ἀδικήσοντα, *I know that he will do wrong.*

but, (*b.*) οἶδα αὐτὸν ἀδικεῖν ἄν, or ἀδικοῦντα ἄν = *I know that he will probably do wrong.*

(*c.*) ᾔδειν αὐτὸν ἀδικῆσαι ἄν, or ἀδικήσαντα ἄν, *I knew that he would* (probably) or *would have done wrong.*

4. Note these expressions :—

(*a.*) ὡς οὕτως περιγενόμενος ἄν, *as in that case likely to overcome.*

(*b.*) ὡς ἁλόντος ἂν τοῦ χωρίου, *on the supposition that the stronghold would probably be taken.*

(*c.*) ὡς νῦν τε μένοντας ἂν εἰ σὺ κελεύοις, *as that they would now probably remain if you bade them.*

§ XXV. Verbals in -τέος.

1. These are either (*a.*) Active or (*b.*) Passive, and take the case of their verbs, a Personal Dative being understood or expressed; as—

(*a.*) ἀγαπητέα (Nom. Sing. Fem.) ἡμῖν ἡ ἀρέτη, Lat. *amanda nobis virtus, we should love virtue.*

(*b.*) ἀγαπητέον (Nom. Sing. Neut.), or ἀγαπητέα (Nom. Plu. Neut.) ἡμῖν τὴν ἀρέτην, *amandum est* (*nobis*) *virtutem, we must love virtue;* so πειστέον ἐστὶν αὐτόν, *we must persuade him,* but πειστέον ἐστὶν αὐτῷ, *we must obey him* (ἡμῖν being understood in both cases).

Note.—πείθειν, Acc., *persuade;* Mid. πείθεσθαι, Dat., *obey.*

§ XXVI. Negatives.

1. Two or more negatives may strengthen the negation;

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as, *ἀκούει οὐδεὶς οὐδὲν οὐδένος, no one hears anything from any one.*

2. *οὐ* and *μή.*—*οὐ* is used to deny statements, *μὴ* suppositions; as, *ἀληθεύει τοιαῦτα, τὰ ὄντα τε ὡς ὄντα, τά τε μὴ ὄντα ὡς οὐκ ὄντα, he truly represents what is so as being so, and what is not as not being so.* *ὁ οὐκ ὢν* = Lat. *is qui non est; ὁ μὴ ὤν, si quis non est.*

3. *οὐ* is used chiefly with Indicatives, *μὴ* with Imperatives, Conjunctives (Aorist), and Optatives. See § XV. 4.

4. Verbs of fearing take *μὴ* (Lat. *ne*), *μὴ οὐ* (Lat. *ut* = *ne non*); as, *δέδοικα μὴ ἔλθῃ*, Lat. *timeo ne veniat, I fear he will come; δέδοικα μὴ οὐκ ἔλθῃ, timeo ut veniat, I fear he will not come.*

5. *μὴ οὐ* is used also after (*a.*) verbs of *preventing*, (*b.*) *negative notions* (Lat. *quominus* and *quin*); as:—

(*a.*) *τί ἐμποδὼν μὴ οὐκ ἀποθανεῖν; what prevents my dying?*

(*b.*) *οὐχ οἷός τ' εἰμι μὴ οὐ λέγειν, I cannot but speak;* Lat. *facere non possum quin dicam.*

6. *μὴ* is used dependently, that is, with a reference of personal interest or desire, after such words as *βούλομαι, ἐθέλω, wish; κελεύω, order; δεῖ, ἀνάγκη, it is necessary; χρή, it is meet; αἰτέω, beg; ὤφελον, would that.*

It is even used where a negative notion is already involved in the verb, as *κωλύω σε μὴ ταῦτα ποιεῖν, I prevent you from doing this;* and *οὐ κωλύω σε μὴ οὐ ταῦτα ποιεῖν, I do not prevent you from doing this.*

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§ XXVII. Cases.

The general aspect of the Cases is as follows:—

1. The Genitive represents the ideas of (*a.*) *motion from, reference to* (or *from*, from the Greek standpoint); (*b.*) *part of* (as proceeding from the whole); hence such ideas as *origin, ending, cause, material, price, a point in time, and position in space.*

2. The Genitive is also used after verbs of *hitting, missing, forgetting, desiring, despising, ruling, being ruled by.*

3. After Comparatives, and as the Absolute Case.

4. After verbs of the senses (except sight), probably because the origin of the sense perception is regarded as proceeding from the object, *ἀκούει ῥήτορος, he hears the orator, i.e.,* the words proceeding from the orator; but *ἀκούει ταῦτα, he hears this; βλέπει* or *ὁρᾷ ῥήτορα, he sees the speaker.*

Note.—Touching, smelling, and tasting involve the notion of part.

§ XXVIII. Cases.—Dative.

The Dative conveys the ideas of (*a.*) *closeness, proximity,* and the consequent result, *advantage* or *disadvantage;* (*b.*) *circumstance, cause, manner,* and *instrument,* the *agent* after passive verbs and *verbals* in *-τέος*; (*c.*) *when* and *where.*

§ XXIX. Cases.—Accusative.

The Accusative conveys the ideas of (*a.*) *motion to, along, duration in time, length in space;* (*b.*) *special reference,* as, *καλὸς τὸ σῶμα, handsome in person* (wrongly explained

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by the ellipsis of κατά); (*c.*) A double Accusative is found after verbs of *asking, teaching,* and *taking away;* as, ἐπράξατο ἄνδρα ἀργύριον, *he exacted money from the man.*

§ XXX. Prepositions in Composition.

The meanings of the Prepositions may be found in any grammar. A few of their uses in composition are given:—

1. ἀνά, (*a.*) *Repetition;* ἀναγιγνώσκω (know again), *read.*
   (*b.*) *Backward;* ἀναχωρέω, *retire,* or *retreat.*
   (*c.*) *Seaward;* ἀνάγειν, *put to sea,* opp. to κατάγειν.
2. ἀπό, (*a.*) *Back;* ἀποδίδωμι, *give back,* Mid. *sell.*
   (*b.*) *Failure;* ἀπαυδάω, ἀπαγορεύω, ἀπείρηκα, *to fail, sink, be exhausted* (lit. to be off speaking); so, ἀπόμαχος (Fr. *hors de combat*), *disabled.*
3. ἀντί, (*a.*) *Against;* ἀντιλέγω, *speak against.*
   (*b.*) *In return;* ἀντιβοηθέω, *assist in turn.*
4. ἐκ, (*a.*) *Thoroughly* (like our *utterly, out and out*); as, ἐκνικάω, *to conquer outright;* ἐξευρίσκω, *find out.*
5. ἐπί, (*a.*) *Against;* ἐπιστρατεύω, *march against;* ἐπιτίθεμαι, *attack.*
   (*b.*) *In addition;* ἐπιμανθάνω, *learn in addition.*
   (*c.*) *After;* ἐπιγίγνομαι, *to be born after;* ἐπακολουθέω, *follow.*
   (*d.*) *Over* or *at;* ἐπαισχύνομαι, *be ashamed*

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at; ἐπισκοπέω, *overlook, examine*; ἐπικρατέω, *have power over.*

(*e.*) *Motive*; ἐπιθυμέω, *desire.*

6. διά, (*a.*) *In different directions*; διαπέμπω, *send here and there*; διαφέρω, *disagree*; διαγωνίζομαι, *contend one with another.*

(*b.*) *Pre-eminence*; διαπρέπω, διαφέρω, *surpass.*

(*c.*) *Thoroughness*; διαπράττω, L. *perficio.*

7. κατά, (*a.*) *Against*; κατακρίνω, *decide against, condemn.*

(*b.*) *Intensive*; κατεσθίω, *eat up.*

(*c.*) *Landwards*; κατάγειν, *to put in to land*; κατέρχομαι, *to return home* (of exiles).

8. μετά, (*a.*) *Share*; μεταδίδωμι, *give a share*; μετέχω, *have a share.*

(*b.*) *Away, in quest of*; μεταπέμπω, *send away*, Mid. *in quest of*, or *for*; so μεθίημι, *let go.*

(*c.*) *Change*; μεταλλάττω, *change.*

9. παρά, (*a.*) *Amiss*; παραβαίνω, *transgress.*

(*b.*) *Change*; παραλλάττω, *change*; παραπείθω, *win over.*

10. περί, (*a.*) *Beyond, exceedingly*; περιγίγνομαι, *surpass*; περίλυπος, *over sad*; περιδείδω, *fear exceedingly*; so περὶ πολλοῦ ποιεῖσθαι, *to set great store on.*

11. πρό, (*a.*) *Preference*; προαιροῦμαι, *prefer*; προτιμάω, *præpono.*

12. πρός, *Besides*; προστίθημι, *add besides.*

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13. σύν, (*a.*) *Thoroughly*; συμπληρόω, L. *compleo, fill up.*
(*b.*) *Together*; συγκτείνειν, *join in killing,* or *kill with others.*

14. ὑπέρ, *Excess*; ὑπερορῶ, *overlook, despise.*

15. ὑπό, *Under, secretly*; as, ὑποκινέω, *move gently*; ὑποπέμπω, *suborn*; ὑπογλυκύς, L. *subdulcis, sweetish.*

§ XXXI. Article.

The Article—

(*a.*) Points out the subject; as, πτῶχος ὁ βασιλεύς, *the king was a poor man*; βασιλεὺς ὁ πτῶχος, *the poor man was a king.*

(*b.*) With ellipsis of οἶκος, ἀνήρ, υἱός, πατήρ, πράγματα; as, οἱ σοφοί, *the wise*; τὰ τῆς πόλεως, *city affairs*; εἰς Ἅιδου, *to the abode of Hades.*

(*c.*) With Participles and Adverbs; ὁ γράφων, *the man who is writing*; ὁ νῦν χρόνος, *the present time*; ὁ ἀεὶ ἄρχων, *the ruler from time to time.*

(*d.*) As a Possessive Pronoun; πατὴρ φιλεῖ τὸν παῖδα, *the father loves his son*; if special emphasis is needed, τὸν ἑαυτοῦ παῖδα, *his own son*; τὰς τρίχας ἔχει μελαίνας, *he has black hair.*

(*e.*) With αὐτός; ὁ αὐτὸς or αὐτὸς βασιλεύς, *the same king*, Lat. *rex idem*; but αὐτὸς ὁ βασιλεύς, or ὁ βασιλεὺς αὐτός, *the king himself*, Lat. *rex ipse.*

(*f.*) With Demonstratives; οὗτος ὁ ἀνήρ, or ὁ ἀνὴρ

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οὗτος (not ὁ οὗτος); so with ἐκεῖνος, ὅδε, etc., *this* or *that man.*

(*g.*) With Reflexives and Possessives: ὁ ἐμὸς πατήρ, or ὁ πατὴρ ὁ ἐμός, *my father;* ὁ ἐμαυτοῦ πατήρ, or ὁ πατὴρ ὁ ἐμαυτοῦ, *my own father.*

(*h.*) As defining a class or quality; οἱ εὐτυχεῖς, *the fortunate;* οἱ λέοντες, *lions;* ἡ ἀνδρεία, *bravery;* ὁ χρυσός, *gold;* as, ὁ χρυσός ἐστι πολλοῦ ἄξιος, *gold is very valuable;* but ἔδωκέ μοι χρυσόν, *he gave me gold* (*i.e.*, some gold).

§ XXXII. Uses of Pronouns.

1. The Personal Pronouns do not require to be used unless emphasis is required; λέγω, *I speak,* but ἐγὼ μὲν λέγω, σὺ δὲ σιγᾷς, *I speak, but you say nothing.*

2. The Possessives, ἐμός, σός, ἡμέτερος, ὑμέτερος, are not employed unless there is any possibility of confusion. The simple Article is sufficient; as, ὁ παῖς ἀγαπᾷ τὴν μητέρα, *the boy loves his mother;* ἀλγῶ τὴν κεφαλήν, *I have a headache;* τὰς τρίχας ἔχει μελαίνας, *he has black hair.*

The Possessives stand between the Article and Noun; as, ὁ ἐμὸς πατήρ, *my father,* or, if special emphasis is required, ὁ πατὴρ ὁ ἐμός.

It will be observed that the Possessives that have been mentioned are of the first and second persons only. The reason is that instead of the Possessives of the third person (ὅς and σφέτερος, which are not used in Attic Greek) the genitives, etc., of the Personal Pronouns are employed. *His, her,* and *their* are represented by αὐτοῦ, αὐτῆς, ἐκείνου,

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τούτου, etc., with the plurals αὐτῶν, etc. These stand either before the Article or after the Noun, and the same place is held by the Demonstratives, ὅδε, οὗτος, ἐκεῖνος, τοιοῦτος, τοσοῦτος. So *his father* is αὐτοῦ ὁ πατήρ, or ὁ πατὴρ αὐτοῦ; *this man*, ὁ ἀνὴρ οὗτος, or οὗτος ὁ ἀνήρ. In the same way we may use the Personal Pronouns of the first and second person, μου, σου, ἡμῶν, ὑμῶν; so *my father* is either ὁ ἐμὸς πατήρ, or μου ὁ πατήρ, or ὁ πατήρ μου; but in these cases the Article may be dispensed with altogether. If, however, it is used, the above order must be followed.

3. In the case of Reflexive Pronouns, ἐμαυτοῦ, σαυτοῦ, αὑτοῦ, ἡμῶν αὐτῶν, ὑμῶν αὐτῶν, and αὑτῶν, the position is the same as for Possessives, viz., between the Article and Noun, ὁ ἐμαυτοῦ πατήρ, or ὁ πατὴρ ὁ ἐμαυτοῦ, *my own father*.

4. ὅδε and οὗτος have much the same force. ὅδε generally refers to what follows, οὗτος to what precedes; as, ἔλεξε τάδε, *he spoke as follows*; ταῦτ' ἀκούσας, *having heard the foregoing statements*. ἐκεῖνος is strictly a Pronoun of the third person, while ὅδε is often identified with the first person, and in later Greek, οὗτος = Lat. *iste*, with the second.

§ XXXIII. Hints towards Composition.

Although sufficient assistance has been given both in the notes and vocabulary to enable the student to turn the Exercises into Greek without undue trouble, it seems desirable to add a few hints that may be of service when

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he has to face a passage of modern English without such helps.

And at the outset it may be said that Greek composition is both valuable and valueless: valuable as a means, valueless as an end. The value lies in the mastery of idiom gained by thorough drill and constant practice with a view to accurate and idiomatic translation of Greek into English. Idiomatic translation depends not on the student's knowledge of Greek, but on his acquaintance with his own language. The great point is to know what the Greek words exactly mean and what they cannot mean; and when this is ascertained, the thoughts of the Greeks may be dressed in English garb and presented in parallel idioms with more or less elegance of expression. For the attainment of such accuracy and thoroughness Greek composition is indispensable. The worthlessness of Greek composition as an end is simply this, that in the case of the student his exercises, as a rule, are of no intrinsic value, and are unworthy of preservation. Not above five per cent. of the exercises written in our schools and colleges would merit publication. An accomplished professor or a ripe scholar, permeated and saturated with the genius of the noble language, may hit off a few happy lines worthy to be treasured in such a delightful book as the *Arundines Cami;* but this is more than the young student, with his limited acquaintance with Greek, can be expected to do. In fact, he cannot do it, and it would be waste of time if he tried. His object should be to get thoroughly acquainted with the handling of the various forms of expression and the uses of such conjunctions as ὡς, ὅτι, ὥστε, ὅπως, and εἰ, so that he may be able to cast an English

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thought in a Greek mould. And this remark leads to the greatest difficulty he will have to grapple with, namely, the problem of recasting thought.

The Greeks expressed themselves in the most simple and direct manner. In English we have curiously complicated modes of expression, involving the large use of abstract nouns. Greek prefers the concrete to the abstract; so that the student must boil down, or reduce to plain facts, the somewhat inflated expressions of modern English before he turns the ideas conveyed into Greek. For instance, "He intimated his approval of their proposals," is simply "*He said that what they proposed pleased him*," and here two nouns are got rid of. "He expressed his willingness,"="*He said he was willing.*" "They rendered willing obedience,"="*Being willing, they obeyed.*" "His instructions to me were that I should go and make inquiry regarding the grounds of your hostility,"="*He bade me ask you for what reason you marched against him*,"=ἐρέσθαι με ὑμᾶς ἐκέλευσε τίνος ἕνεκα ἐστρατεύσατε ἐπ' αὐτόν.

"Their progress was impeded by the number of beasts of burden and the quantity of booty,"="*The beasts of burden and the booty being great, made their march slow*," =σχολαίαν ἐποίουν τὴν ὁδὸν πολλὰ ὄντα τὰ ὑποζύγια, καὶ αἰχμάλωτα.

An excellent exercise for the young student is to take a simple passage (say from Xenophon), to translate it into fair English, and afterwards to turn it back again into Greek; or, better still, to write several versions of the English translation, more or less free, and, after an interval, to try to turn these back again into Greek. The chief point is by constant and full reading to get some

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idea of the lines on which the Greeks expressed themselves, the way that a thought would strike them, and how they would give it form and shape in language.

In English we have many metaphors which cannot be turned literally into Greek, and a corresponding Greek thought equivalent in value, but probably different in expression, must be selected. Thus the expression, "He made away with himself," could not be turned literally into either Greek or Latin, and would take such a form as ἑαυτὸν ἐβιάσατο, or ἀπέκτεινεν, or ἔσφαγξεν, in Greek, and *mortem sibi conscivit,* in Latin. The words "*make*" and "*take,*" with the various idioms in English when such words as *for, in, out, up,* are added, will furnish a useful study of English idiom as a beginning, and their equivalents in Greek idiom may profitably be examined. The Latins were fond of relative clauses; the Greeks preferred the use of participles.

Order of Words.—The only guiding rule in Greek is, that the words should be placed in the most natural order, so as to secure clearness and lucidity of expression. Greek resembles English more than Latin in this feature. The places of special emphasis are either at the beginning or end of a clause. The Greeks did not pile up verbs at the end of a sentence as the Latins did. Rhythm and grace of expression should be studied, but these can only be gained by extensive and appreciative study of the great Greek authors, Xenophon, Plato, Thucydides, and Demosthenes. Where relative clauses are used, they should stand at the beginning of a sentence and before the demonstratives, as, *I loved such as I saw loving their friends,* ὅσους ἴδοιμι τοὺς φίλους ἀγαπῶντας, τοσούτους ἠγάπων.

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Connexion of Clauses.—It has already been pointed out that each sentence in a Greek paragraph is linked to the preceding one by some conjunction or particle (often untranslatable in English) that still adds a shade of meaning to the general effect. Such particles as μέν, δέ, γε, τε, τοι cannot often be represented in English without making the translation stilted; but when opposition or contrast is intended, μὲν and δὲ may be introduced with advantage in Greek; while, where such notions as "*perhaps*," "*no doubt*," "*to be sure*" are involved in English, they may appear in the particles γε, τε, τοι in Greek. In English, a slight modulation of the voice, a shrug of the shoulders, or a simple gesture, would be sufficient translation.

A few of the more useful are added. Those marked with an asterisk never stand first in a clause:—

ἄλλως τε καί, *especially, in particular.*
*ἄρα, *therefore, then,* as a consequence.
*αὖ, *again, further.*
*γάρ, *for;* τί γάρ; *why certainly;* πῶς γάρ; *certainly not;* πῶς γὰρ οὐ; *by all means,* in Scotch, *what for no?*
*γε, *certainly, at least, to be sure.*
*γοῦν, *at least, at any rate,* Lat. *saltem.*
*δή, = *now, then;* ἄγε δή, *come now.*
*δήπου, *scilicet, forsooth, to be sure.*
ἦ, *truly,* interrog.; ἦ μήν, in oaths, *of a truth.*
καίπερ, *although,* with participle.
καὶ ταῦτα (*idque*), *and that too.*
καίτοι, *and yet.*
*οὖν, *then, therefore, accordingly.*
τοιγαροῦν, *therefore, wherefore.*

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ὡς, advb., *as;* with superlatives, ὡς (or ὅτι) τάχιστα, *quam celerrime;* as prep. = εἰς, but only with persons; in noun clauses = ὅτι; in purpose clauses = ἵνα, ὅπως; with numerals = *about*, ὡς τριακόσιοι, *circiter trecentos;* with accent = *this*, *as* οὐδ' ὡς, *not even thus;* καὶ ὡς, *even thus.*

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II.—EXERCISES.

N.B.—1. *Words in italics are to be translated by participles.*

2. *Words in brackets are not to be translated.*

3. *Words joined by a hyphen stand as one word in Greek.*

These helps are gradually discontinued as the exercises proceed.

Exercise 1.

A farmer and his wife were conversing with each other one day about the courage of men and the helplessness of women. The farmer said that when danger appeared, women, on the one hand, were frightened and screamed, while men *boldly* came to the assistance of their kinsmen.

Now, just as he was saying this he heard a loud noise as of some wild beast attempting to enter, and, not long afterwards, a huge bear sprang into the house. On this the would-be brave husband mounted the roof, leaving his wife to fight with the bear. So she seized an axe that *was-at-hand*, and, after a severe *contest* with the bear, killed the beast. When the husband knew that if he came down he would no longer run any risk he straightway descended, and, kicking the dead body exclaimed, "Have we not slain you (you) abominable beast?"

Note.—Severe, use adverb.

Exercise 2.

An Arab once had a horse, famed for its swiftness, which a rich man was wonderfully anxious to purchase, for he

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promised to give the Arab a large sum of money if he would sell him the horse. The Arab, however, said that he would sooner die than lose his steed. Now a base fellow came to the rich man and *said* that if he received a certain sum he *would-steal* the horse and bring it to him. So one night, when the Arab was *asleep*, the robber entered his tent *unobserved*, *untied* the horse, *sprang* on his back, and galloped *away*. Soon after, the Arab, awakened by the noise, *mounted* another horse and pursued the thief that he might catch him. After riding for a long way he all but overtook him, and, being close at hand, cried that he must shout a certain word into the horse's ears. On this the horse ran more eagerly, and was soon out-of-sight. When the Arab was *asked* afterwards why he had done this, he replied that he would rather lose his horse than see him defeated by another.

Exercise 3.

Once on a time, the story goes, Zeuxis and Parrhasius desired to know which of the two could paint best, for both aspired to fame. Accordingly they met at a place agreed on to exhibit their pictures to competent judges. Zeuxis had painted a basket, filled with grapes, so skilfully that, when he *uncovered* his picture, several birds *flew* to it and tried to eat the fruit.

"Now then, my good fellow," said the other, "remove that curtain that we may examine your picture." "It is not, indeed, a curtain, but only a picture of one," replied Parrhasius. Thereupon the judges decided that Parrhasius, inasmuch as he had *deceived* men, while Zeuxis had *deceived* only birds, was worthy to receive the prize.

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And Parrhasius prided-himself so greatly on his skill as to clothe himself in purple and call himself the king of painters.

Exercise 4.

Zeno, the Stoic philosopher, who was born in Cyprus, had a slave who was more talkative than wise. He took-part in his master's arguments, and hoped that he would at some time be set free and become a great man, since he was very clever at speaking. Now the Stoics say that all a man's *actions* are fixed-by-destiny, and that he cannot do anything contrary to what is fated. Hence the general *bravely* takes the field, since he knows that he will not *die* before the predestined time. So this slave, when *brought-to-task* by his master for theft, exclaimed, "It was my destiny." Zeno at first was-at-a-loss what to answer, and had he not reflected he would have run the risk of appearing *to be defeated*, but *at last* he said, "Well, this also is destined, that you will receive-a-thrashing." And straightway he punished him.

Exercise 5.

A farmer came to a judge who lived near, greatly grieving over an accident which had just *happened*, and he said, "One of your horses has been killed by a mischievous ox of mine, and I should be glad to hear how I may make you reparation." "You are a very ingenuous fellow," replied the judge, "and will not think it unreasonable if you give me one of your horses in return for what I have suffered." "Nothing, indeed, could be more just," quoth the farmer. "But what did I say?—I mistook, surely. It is not my ox, but one of yours, that has killed

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one of my horses." "Ah, indeed," replied the judge; "that alters the case. I must inquire thoroughly, and if——" "And if——," said the farmer; "the business, I am sure, would have been concluded without an 'if,' if, eager as you *are* to exact reparation from others, you had been willing also to make them adequate amends."

Note.—Alters the case, say, *these things are indeed quite different.*

Exercise 6.

Now the woman sits on the ground, having just decked her husband with what (things) she had, and holding his head on her knees. (No sooner) did Cyrus *learn* this (than) he smote his thigh, and, straightway springing on his horse, rode *with* 1000 cavalry to the scene-of-the-disaster. And he ordered two captains to *take* as fair adornment as they could for a dear and good man *dead*, and to follow-close-after, and whoever had herds following and oxen and horses, him he told to drive them wherever he learnt that he *was*, that they might be sacrificed-in-honour-of Abradatas. Now when he saw the woman sitting on the ground, and the dead body lying, he both wept over the mishap and said, "Alas! O good and trusty soul, hast thou indeed gone-away and *left* us."

Exercise 7.

Diogenes the Cynic was banished from his country for *coining* false money. When he came back to Athens he became the disciple of Antisthenes. Antisthenes, at first, not only would not admit him into his house, but even struck him with a stick. Diogenes, though it *was*-in-his-power to vituperate freely, calmly said,

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"Strike me, Antisthenes, if you choose, but never will you find a stick hard enough to drive me from you as long as I can learn anything by my *intercourse* with you, for you, more than any other man, continue to be competent to teach me what-is-noble and good." And Antisthenes, on hearing this, rejoiced that he *was about* to instruct such a pupil regarding wisdom and virtue, and said, "O Diogenes, the oftener you come *to listen* to me, the more shall I esteem it a favour."

Note.—1. Hard enough, say, *so hard as to.*

2. The more shall I esteem, say, *the greater gratitude shall I know to you.*

Exercise 8.

Diogenes set small store on wealth, and continued *to subsist* on the meanest food. One day Alexander resolved to visit the philosopher, *to see* what sort of man he was, and found him basking in the sunheat. And Alexander asked him how he was, and if there was anything he could do for him. The surly philosopher replied, "Get out of the sunshine." The monarch was so charmed with this remark of Diogenes, that, turning to his courtiers, he exclaimed, "Were I not Alexander I should-like to be Diogenes." We cannot, however, admire all the *sayings* and *doings* of the philosopher, for not only did he refuse to admire what was good and noble, but he even despised the gods. From his being peculiar in his habits he attached many (to him) who would otherwise have overlooked him as unworthy of notice.

Note.—1. Anything he could do, say, *if anything was wanting in which* (ὅ, τι) *he might oblige him* (Opt. ἄν).

2. All the sayings, etc., say, *all that he said*, etc.

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Exercise 9.

Damon and Phintias had contracted a close friendship, and lived for many years on terms-of-the-closest intimacy. Now Dionysius condemned the latter to death because he was convicted of *plotting* against the king. Accordingly Phintias asked the king for permission to go and arrange his domestic affairs, promising to find a friend who was *willing* not only to become a surety, but even to die for him if he did not return in time. To the great *surprise* of Dionysius, Damon at once consented to be put to death in room of his friend, should he fail to come back. Now Phintias arrived as Damon was *about* to die for him, and so much did Dionysius admire their constancy, that he pardoned Phintias his offence and honoured both in every way.

Note.—1. Contracted a close friendship, say, *loved one another exceedingly.*

2. On terms of, etc., say, *most intimate.*

3. Consented, say, *said that he was willing.*

Exercise 10.

"And this too I know," she said, "that I am not least to blame for his death, and perhaps you not less. For I, foolishly, often strongly urged him to take this step, that he might appear to you a valuable friend. And he himself, I am sure, did not consider this, (namely) what he would suffer, but by what possible *action* he might give you pleasure. For of a truth he has died blameless, while I that *urged* him on sit by him *alive.*"

And Cyrus wept for a time in silence, and then spoke:

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"Well, lady, he has (reached) the noblest end, for he has died *victorious*." Having said this, he went away with *feelings of-deep-pity* for the woman in being deprived of such a husband, and for the husband in having left such a wife behind, whom he would never see again.

Note.—1. To blame for his death, say, *through me not least he has suffered, and perhaps through you nothing less.*

2. By what possible action, say, *what having done* (with ἄν).

3. In being deprived, say, *of what a husband she was deprived* (Opt.).

4. In having left, say, *what a wife having left he would see.*

Exercise 11.

The laws of Draco were remarkable for the severity of their penalties. For one punishment, death, had been prescribed for almost all *offenders*, so that (as a consequence) those who were *convicted* of idleness were put to death, and those who had *stolen* vegetables were punished alike with the sacrilegious and murderers. Wherefore Demades afterwards gained credit *by-the-remark* that Draco had written his laws not in ink, but in blood. And Draco himself, being asked for what reason he had fixed death as the penalty for most offences, answered, that he considered the small (offences) worthy of this (penalty), and that for the great ones he had no greater (punishment).

Note.—In ink, use διά, *gen.*

Exercise 12.

A shepherd once set out *with* his son, (a boy) of twelve years of age, while his dog *followed*, to find some sheep that *had gone astray*. While he *was searching* he had to

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climb a steep hill. So he left his son at the foot, telling him not to stir from the spot, as he *feared* lest, if the wild beasts *found* him, they might devour him. As he *ascended* the mountain, so dense a mist came on that he lost his way, and his dog was no longer able to follow him. Being at a loss what to do, he waited till the morning should appear, *with the view* that when the sun rose he might return home.

After much *difficulty* and *suffering* he made his way back, and on *making inquiry* whether his son had appeared, was grieved *to hear* that no one had seen him anywhere, but that the dog had *returned, received* a piece-of-bread, and disappeared straightway. The shepherd, who was excessively fond of his son, wandered all day *long in search* of him, but to no purpose, and thought he was dead. But next day he *followed* the dog, and found his son safe and alive; and had it not been for the faithful animal's (assistance) the boy would have perished.

Exercise 13.

A certain king summoned his page to perform some service. But the servant was asleep, and did not hear his master calling him; so the king called again, but no one *came*. So he rose and secretly *entered* the men's-apartment where the boy lay.

And he saw him there sleeping, *with* a letter in his hand, and this letter the king *took* and *read* and put again in the boy's hand. Now the boy's mother had written this letter (to him), and in it she *expressed* her gratitude to him for having sent her the half of his wages. The monarch, being well disposed to him and admiring his kindness,

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placed a large sum-of money on the boy's knees. Returning then to his throne, he called at the pitch of his voice for his page. The boy *awoke*, and, seeing the money on his knee, was terribly afraid, as he did not *know* what to do with it, for he was aware that it was wrong to keep what *was* not his own. And, moreover, although *it-was-in-his-power* to conceal the money, he chose rather to tell the truth than to take advantage. So, with this *mind*, in all haste he ran to the king, and, throwing himself at his feet, exclaimed, "O master, surely some enemy seeks to ruin me. I found this money lying on my knee, and I know not whence it has come." "Be not afraid," replied the king, "for God watches over us even *in-our-sleep*, and He has sent this reward to a dutiful son who *loves* his mother and *tries* to support her as far as he can."

Exercise 14.

"My boy, if you stay with me it will be in your power to visit me whenever you wish, and I shall be obliged to you the oftener you come to see me. Moreover, you will make-use of my horses, and whenever you *go away* you will go away taking whomsoever you choose yourself. Besides, I give you the beasts in the park, and I shall collect others of all sorts, which you will hunt as soon as ever you learn to ride." When the king had said this, Cyrus's mother asked him whether he desired to remain or to depart. And he did not hesitate, but at once said that he wished to remain. And being asked-in-addition again by his mother, why, he is said to have remarked, "Because, at home, I am considered of my equals-in-age

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the best-hand both *with the javelin* and *the bow;* but here I know well that *in horsemanship* I am inferior to my compeers, and, believe me, this annoys me exceedingly."

Exercise 15.

The men of old reverenced the bodies of the dead, and allowed no one to molest them, for they believed that if a man did not obtain burial he would have to wander a hundred years on the banks of the Styx. This being so, it is no wonder that the greatest possible penalty should be assigned to those who have *carried-off* the bodies of the dead. And those who *hold* this opinion are justified in *asserting* that it behoves all to take care that the villains who attempt such most horrible deeds do not escape unpunished, for there is no one who may not suffer the like. Now certain men recently removed the body of a man of the highest rank, hoping to receive a large reward if they restored it. For the present, no one knows where the body is, or who they are that have stolen it. But it is universally agreed that if these robbers are detected they will suffer the extremity of punishment.

Note.—Who may not, ὅτῳ οὐ πάρεστιν.

Exercise 16.

Apollo had received from Zeus the power of predicting the *future,* and his oracles met with greater honour than those of any other god. Now when his son Æsculapius had been destroyed by the thunderbolts of Zeus for raising the dead to life, Apollo in his *resentment* killed the Cyclops who had made the thunderbolt. Zeus,

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however, was so exceedingly enraged at this deed of violence that he said he would not suffer Apollo to remain any longer in heaven, and that he must dwell on earth. So the god, exiled from heaven, *came* to Admetus, king of Thessaly, and declared his willingness to serve him (in) herding his sheep. Here he remained nine years, and from his becoming a shepherd he was called the god of shepherds, and the priests often sacrificed to Apollo, whenever they wished to conciliate him, a wolf as being the enemy of the sheep.

Note.—Declared his willingness, say, *said he was willing.*

Exercise 17.

Dionysius gained renown in the wars when the Syracusans fought against the Carthaginians, and used the power he had obtained that he might *become* a despot before any one else. Now, that he might please the people and strengthen his power, he increased the pay of the soldiers and recalled all who *had been banished.* And this he did, as far as I know, from a desire to have all under his sway, for he was not gentle or benevolent in heart. And he often said that he would not spare those who *caused* him trouble if he could help it. And (what) he desired most (was) to be regarded as a poet. So he *wrote* a poem and gave it to his brother, whom he sent to Olympia to recite it there in the *presence* of the judges, for he *had* hopes of surpassing everybody. But in this he was disappointed, for he was defeated. Some time afterwards, however, he gained a prize in Athens, and he prided himself so much on this victory that he said he

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valued this victory more than all the prizes-of-victory he had gained.

Note.—Before any one else, say, *that he might anticipate all* (in) *becoming a despot.*

Exercise 18.

"And you indeed know that I speak the truth, for you are aware that those who are *afraid* of being banished from their country, and those who are on the *eve* of battle, dreading being defeated, pass a wretched time. And *sailors,* who fear being shipwrecked, and those who *dread* slavery and bonds, can get no share of food or sleep on account of their fear. But those who have already been exiles, and who have already *been defeated,* and already in *bondage,* can sometimes both eat and sleep better than happy men. And, in these circumstances, it is still more apparent what a burden fear is. For some, fearing lest they should be *captured* and killed, under the influence of fear anticipate-their-death, some precipitating themselves, others strangling themselves, others cutting their throats. So of all terrors fear paralyzes the souls of men most of all."

Exercise 19.

An old man who lay *at-the-point-of-death* called his servant whom he trusted most of all, and told him to listen to what he was to say. So far from refusing, the servant indicated that he would rather die than disobey his master. "I go on a long journey," said the old man, "and I shall not *return* again. *Take* then this staff of mine, and give it to the most foolish man you can find.

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For the present I don't know what use to make of it." "Why do you wish to give me the staff?" replied the servant. "Nevertheless I shall not stop till I have delivered it to some one as soon as possible, for there's nothing like doing *what one is told*." "Won't you make haste, then, and do it?" exclaimed the old man. "By all means," said the servant. "But you say you are going on a long journey. Tell me if you have made full preparations for this journey or not." "Not yet, indeed," replied the other. "Then," said the servant, "looking at your-case, I cannot but say that it is impossible to find any other more foolish than yourself, and I give you back the staff. For who is so foolish as not to make full preparations, as far as he can, for the future? But if you change your mind I shall wait until you issue different commands, and whenever you announce them to me I shall be the first to *serve* you in these."

Note.—Full preparations, say, *have prepared everything*.

Exercise 20.

There are some who think that if a man is convicted of murder it is wrong to condemn him to death. Now these say that such as are *banished* for this charge, especially when they *have slain* their victims in a fit-of-anger, will become better men when they have reflected on the heinousness of their crime, and that they should remain in prison till they have promised to lead better lives, but that they ought to be set free whenever they repent of their wickedness. Nevertheless I am justified in saying, that, as far as I know, men who are *capable* of com-

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mitting such crimes are not likely to become saints all at once. What will prevent them from perpetrating the like again ? Let us see to it, that, if we pardon such men as these, the interests of the state are not imperilled, for if we *benefit* the few we shall injure the many. For, truly, if we remove the punishment of death there will be the greatest hope of escape with impunity to those who have murdered their neighbours.

Exercise 21.

After the death of a wealthy citizen, the manager who had arranged his affairs sent for his will; but no one could find it, for it had been stolen from the box in which it lay. After *searching* for it everywhere they did not succeed in finding it. A few days afterwards a letter was sent to the widow, in which it was written that if she chose to meet the *writer* at a particular spot, and pay up a large sum of money, the will would be restored to her. Now she had a son who was brave and intelligent, so he contrived the following plan that he might recover the will and save his money. He *put-on* women's clothes and proceeded to the rendezvous. Here he was presently joined by two men *secretly*, who asked the youth, whom they supposed to be a lady, if he had brought the money. The youth answered, "I have brought the money. Give me the will." And while the thief was about to restore it to him he *struck* him boldly and forcibly, and knocked him to the ground. The other man fled, so the brave youth got safe home with the *will* (in his possession) and leading the prisoner.

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Exercise 22.

"Assyrians, now you must be brave men, for now the struggle is for your lives, and for the land in which you were born, and for the homes in which you were reared, and for the women and children and for all the good (things) you have obtained. For, in the first place, if *you conquer*, you will be, as before, lords of all these; but if you are conquered, be assured that you will (have to) deliver these over to the enemy. Inasmuch as your *hearts* are *set-on* victory, *stand-fast* and fight, for he is a fool whoever, *from-a-desire* to live, attempts to flee, being aware that the *victors* are saved, while the *fugitives* are killed sooner than those who *stand-firm;* for who does not know that victors preserve what is their own and get in addition the property of the *vanquished*, while those who *are-defeated* lose both their lives and their all."

Exercise 23.

Meleager collected the heroes from the whole of Greece to take part with him in the hunt. Among them was the fair maiden Atalanta, but the heroes refused to hunt with her until Meleager, who was in love with her, persuaded them. Atalanta was the first of all *to wound* the animal, while Meleager *at last* slew it. He presented the hide to Atalanta; but the sons of Thestius took it from her, whereupon Meleager, *in-a-rage*, slew them with the spear he had in his hand. Now when Meleager was seven days old, the Fates declared that the boy would die as soon as the piece-of-wood which was burning on the hearth should be consumed. Althæa, on hearing this,

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extinguished the firebrand and concealed it in a chest. Meleager himself became invulnerable; but after he killed his mother's brother, Althæa lighted the piece of wood, and Meleager died.

And Althæa, grieving, when it was useless, over the disaster, made away with herself.

Exercise 24.

When Prometheus had *stolen* fire from heaven, Zeus, in revenge, compelled Hephæstus to make a woman out of earth, such an one as should ruin the human race by her beauty. Aphroditè gave her beauty, Hermes cunning, while the gods called her Pandora, as each had given her some gift, that she might inflict many and various sufferings on mortals. Hermes took her to Epimetheus, who made her his wife, forgetting the warnings of his brother Prometheus that he should not receive any gifts from Zeus, for they would not advantage him. In the house of Epimetheus lay a closed jar, which all had been forbidden to open. But Pandora, eager to search out the secret, could not refrain from opening the box to see what was in it. When the box was opened, all the ills that man is liable to rushed out, and only Hope remained.

Note.—1. In revenge, say, *wishing to take vengeance on him.*

2. The warnings of his brother, say, *what things his brother warned, saying,* "*Do not,*" etc.

Exercise 25.

A certain teacher, who suffered from forgetfulness, was often annoyed by some silly pupils. Now, whenever he began to teach them, one of the most mischievous would

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place a hat on the table beside which the teacher was sitting. And the teacher, not knowing what he was doing, used to put it back-again (amid) general *laughter*. But when the scholar had done this two or three times, the old man at length detected the trick, and becoming-very-angry, exclaimed, "Students, if any of you put a hat on this table again, I shall *take* and tear it to pieces." Not long after, a hat was placed on the table as before. The teacher hurriedly *sprang* from his chair, seized the hat, and trampled on it. And when his lecture was finished he waited till he should see which of them all should come and claim the hat. But as all withdrew, he picked up the hat and examined it carefully, and he found it to be his own.

Note.—Suffered from forgetfulness, say, *forgot many things.*

Exercise 26.

"Never did I, for my part, believe that the soul lives as long as it is in a mortal body, but dies when it is parted from it. For I see that even mortal bodies continue *to live* as long as the soul is in them." "And reflect," he said, "that nothing is a nearer-parallel to the death of man than sleep. And the soul of man then, to be sure, appears most divine, and then gets-a-glimpse of the future. If, then, these things are so, as I suppose, and the soul leaves the body, then, reverence my soul; but if (they are) not so, but the soul, remaining in the body, dies-with-it, well, then, at least fear the gods, who *live* for ever, and oversee all things, and are all *powerful*, and never do nor advise anything impious or unholy."

Note.—Never do anything, see § XXVI.

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Exercise 27.

A famous man left-his-home to fight along with his friends against the Trojans; and when the war was brought-to-a-close, after many wanderings he returned to his native land. And as he had been absent for many years, he feared that all whom he loved would have forgotten him. With a view, then, to ascertain what his countrymen said of him, and whether they would rejoice to receive him *back*, he donned a beggar's dress. And he went to his own house to beg for food, but the suitors bade him take-himself-off, as there *were* too many beggars there already. As he was going away dejectedly he spied his old dog Argus lying on the ground neglected. The dog recognised his master, and tried to rise and lick his hand; but the effort was too much for his strength, so he fell down and died. And Odysseus, fearing lest any one should discover who he was, turned away his head and wept, reflecting that his friends had forgotten him, but the dumb dog had continued to remember his master.

Note.—1. After many wanderings, say, *having wandered far.*
2. Too much for, say, *greater than according to.*

Exercise 28.

A miser, who had laid by great wealth, which he did not know what to do with, and which he refused to spend on anything, had a wife who fell ill. Fearing that some might say he had killed his wife, he sent for a doctor. Now when the doctor came, the miser said that he did not wish him to see his wife, if he could help it, till they had made-a-mutual-agreement about the fee. "I shall give

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you ten drachmæ," said the miser, "whether you kill my wife or cure her." "Agreed," said the doctor. In course of time the woman died, and the doctor came to the miser's house to receive his fee. But the latter refused to give him anything, and said, "You didn't kill my wife, did you?" "Certainly not," said the doctor, *angrily*. "Well, you didn't cure her, because she is dead. You neither killed nor cured her, therefore I need not pay you anything."

Note.—You didn't kill, etc., see § XIX.

Exercise 29.

When Abraham sat, according to his custom, before his tent to welcome and entertain strangers, he descried an old man, a hundred years of age, coming towards him and leaning on his staff, for he was weary with *travel*. He received him *kindly*, and after washing the stranger's feet, bade him become his guest-at-table, and placed food and drink before him. But on observing that the old man did not pray first before eating, he asked him why he did not worship God. And the stranger replied that he worshipped the sun only, and acknowledged no other God. At this *answer* Abraham grew so angry that in haste he thrust the old man out of his tent. Now, after the old man was gone, God called Abraham and asked him where the stranger was. Abraham replied, "I thrust him out because he did not worship Thee." God replied, "I have suffered him these hundred years, and couldst not thou endure him one night?"

Note.—Suffered, use ἀνέχομαι, 2. Aor. ἀνεσχόμην, acc.

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Exercise 30.

X. "Pay me the fare, you rascal."

M. "Roar away, Charon, if you prefer it."

X. "Pay me, I say, in return for having ferried you across."

M. "You won't get (anything) from one who has nothing."

X. "Is there any one that hasn't got an obol?"

M. "If there is any other I don't know, but *I* haven't one."

X. "Didn't you know you had to furnish it?"

M. "I knew, but I hadn't it."

X. "Then will you boast that you alone have sailed across gratis?"

M. "Not gratis, my dear fellow, for I baled and helped at the oar, and was the only one of the passengers who didn't cry."

X. "This has nothing to do with the fare. You must pay the obol."

M. "Well, then, take me back to life again!"

E. "Don't you know, Charon, what sort of a man you have ferried across? This is Menippus."

X. "Ah, if I ever catch you——"

M. "If you catch me—— My dear fellow, you won't catch me twice!"

Note.—If you prefer it, say, *if this is more pleasant to you.*

Exercise 31.

A herdsman, being robbed of a young heifer that belonged to his herd, went-up-and-down the forest seek-

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ing it. And having traversed a deal of ground to no purpose, he began to pray to Zeus, promising that he would sacrifice a kid to him if he would help him to discover the thief. After this he went on a little further and came to a grove planted with oaks, where he found the carcass of the heifer, and a lion eating it. On seeing this he was so frightened that, falling on his knees again and calling on Zeus, he exclaimed, "O Zeus! I promised to give thee a kid if thou wouldst show me the thief; but now, alas! wretched man, I swear to give thee a bull if thou wilt be so merciful as to deliver me from the lion."

Exercise 32.

Two men who happened to be travelling through a forest promised to assist each other (mutually) if they incurred any danger. They had not gone far when a bear rushed at them at full speed out of a thicket. On this, the one, as he was light and active, climbed a tree, while the other fell on his face on the ground, and lay without speaking, fearing that the bear would kill him if he appeared to be alive. Now the bear came and examined him closely, and, supposing that he was dead, went back to the woods without doing him any harm. After this the man who had climbed the tree came down, and, advancing to his companion, asked him, with a scornful smile, what the bear had said to him, "For I observed that he put his mouth close to your ear." "Well," replied the other, "he warned me for the future not to trust such a coward as you are."

Note.—Without doing him any harm, say, *leaving him safe.*

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Exercise 33.

Cupid, about noon, to avoid the excessive heat, ran into a cool grotto that he might get some sleep. Now this (cave) happened to belong to Death. Being wearied with play, he threw-himself down on the floor, and, his quiver being inverted, all the arrows fell out and were mingled with those of Death, which lay scattered about. When he awoke he gathered-up his arrows as quickly as possible; but they all were so mingled that he was unable to select his own, although he knew how many there were. Hence he happened to take up several that belonged to Death, while he left several of his own in place of them. And from this circumstance we sometimes find that old people are subdued by love, while the young are stricken by the darts of death.

Exercise 34.

When they went down into the plain to try the horse, he appeared to be both troublesome and exceedingly difficult to handle, not allowing a rider to approach him. And Philip being vexed, and bidding them take him away as utterly savage, Alexander, who happened to be present, said, "What a (fine) horse they are spoiling, not being able to manage him through want of skill." And straightway Alexander ran up to the horse and grasped the reins, and turned him to the sun, having probably noticed that he was terrified (at) seeing his shadow falling before (him). And when he saw that the horse had lost his fear, swinging himself up, he took his seat in safety. And Philip's suite were silent at first; but when he wheeled his horse

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skilfully, all the rest of them shouted aloud, and his father is said to have exclaimed, "O my son, seek for yourself a kingdom equal to your merits, for Macedonia is not big enough for you."

Note.—Is not big enough for you, say, *does not contain you.*

Exercise 35.

A rich man had many friends who often frequented his house to dine with him and to discuss the affairs of the state whenever he invited them. But he began to suspect that some of them, to cut matters short, visited him rather because they *loved* the banquet than himself. So he pretended that he had lost all his money, and had become so poor that he was no longer able to entertain his friends as formerly. And, strange to say, those who had appeared to be the dearest-friends were the first to desert him. So he resolved to punish his false friends, and after some time he invited those who had supported him when, as they thought, he was in great want, to a repast, and after dinner he told them that he had not spoken the truth when he said he had lost everything, but had announced this in order that he might test their friendship. And he continued afterwards to honour his faithful friends in every way, in return for the good they had done him.

Exercise 36.

We should all rejoice in the prosperity of our neighbours, and when we see a man spending the greater part of his money on the poor, and willing to furnish them with whatever is needed, we ought to feel the greatest gratitude to him, as all of us may become poor at one

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time. Nevertheless, we must take care that we do not value a man in proportion to what he gives to others. For there are some who would gladly benefit others, especially their friends, on condition that they receive some benefit from them in return. It is not possible that we should praise such men. But the greatest and noblest rule is this: "Love your enemies, and do them good, and lend, hoping to receive nothing in return; for if you love those who love you, what sort of credit will there be to you? and if you do good to those who benefit you, what sort of credit will you have? As you wish to be well treated by others, so try to benefit them."

Exercise 37.

When the king saw all the Hellespont covered with ships, and all the shore crowded with his soldiers, he at first deemed himself happy, but he afterwards burst into tears. Now Artabanus, the uncle of Xerxes, who had spoken-freely in declaring his opinion that an expedition against Greece should not be made, seeing the king so moved, said, "O king, you are in a different mood now from (that) of a short time ago. You then thought yourself happy; now you are in tears." "But," answered Xerxes, "reflecting how short life was, I pitied these men, so many (in number), when I thought that none of them would be alive a hundred years hence." "But," returned Artabanus, "this is by no means the saddest thing that mortals suffer; for in this life, short as it is, there is no man born so truly happy as not to have repeatedly desired death rather than life."

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Exercise 38.

"Since," answered Demaratus, "you command me to speak the truth, it will be my care to speak in such a manner that no one, hereafter, talking as I do, shall be convicted of *falsehood*. Greece has ever had poverty in her midst, but her virtue is foreign, arising from wisdom and training, by which (qualities) she has guarded against poverty and despotism. To this praise all the Dorians are entitled; but I shall now speak of the Lacedæmonians. First, then, it cannot but be that all will reject your proposals which threaten Greece with servitude; and even if all the other Greeks side with you against the Lacedæmonians, these will fight with you. Make no inquiries, then, as to their number; for if they have but a thousand men, or even fewer than these, they will attack you."

Exercise 39.

When Xerxes heard of this, he said that the proceedings of his officers displeased him, and sending some of his guards, he commanded them to bring them the spies into his presence alive, if they caught them. After inquiring their mission, he directed his guards to lead them round and show them all his forces, both horse and foot. When they had carefully examined everything, he suffered them to depart with impunity wherever they thought proper. Xerxes took this step, reflecting that, if he put the spies to death, the Greeks would be unable to form-any-conjecture regarding his power, which was even greater than report (had it). And he concluded that by the *return* of these men to Greece, the Greeks, hearing of the preparations

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made against them, would not wait his *arrival* to make their submission, and that, consequently, he would be saved the trouble of marching against them.

Note.—Saved the trouble, say, *would not have the trouble.*

Exercise 40.

When Xerxes learned the disaster that-had-occurred, apprehending that the Ionians might induce the Greeks, or that, of themselves, they might be inclined to sail to the Hellespont to break down the bridge, he determined on flight. Fearing greatly that his design should be evident either to the Greeks or his own men, he made-an-effort to bridge with boats the sea between Salamis and the continent, that he might have both a bridge and a wall. Having effected this, he made preparations for another *naval-engagement.* And all who saw him doing this believed that he intended to remain where he was and carry-on-hostilities. None of these things escaped Mardonius, who was well acquainted with his intentions. So, while Xerxes was thus engaged, he sent a messenger to Persia to publish his recent defeat.

Note.—For another, use advb.=*as again.*

Exercise 41.

After he had embarked, a great strong wind arose, and, on account of the host of passengers, the ship was in danger of sinking. The king, in great terror, inquired aloud of the pilot if there was any deliverance. "There is none," replied the pilot, "and unless we get rid of some

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of the passengers we shall all perish." Hearing this, Xerxes exclaimed, "Persians, it is now in your power to show whether you care for your master or not, for my safety evidently depends on you." As soon as he had spoken, they first bowed themselves before him, and then leaped into the sea. The vessel being thus lightened, Xerxes reached Asia in safety. When he disembarked, he presented the pilot with a golden crown for having saved the king, and then cut off his head because he had caused so many Persians to perish.

Exercise 42.

Many (people) are too ignorant to know what is likely to be for their own advantage, and even if they ascertain this, they hesitate to do their duty. In a city that has been justly named the modern Athens, many parents with their children continued to live in a house so old that it was likely to fall soon. Their friends often advised them to leave the house, and *warned* them that, if anything happened, all would perish. But still they remained there, and consoled each other with the *reflection* that, if the house fell, all would die together. And one night, when a storm arose, the people-who-dwelt-near were roused from their slumbers by a terrific crash, for the house had fallen, and all the inhabitants were buried-in-the-ruins. Next day one might see men carrying the dead bodies, covered-with-dust, along the streets; and who was there that did not pity them, for, if they had left the house when they perceived that they would incur danger by *remaining*, this disaster would not have occurred?

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Exercise 43.

A lion that grew too old for hunting, and was unable to catch his prey because his teeth were blunted, pretended to be ill. So the other beasts, grieved at his illness, came to his den to ask how he was; but the fox stayed at home. And when the lion observed that the fox alone of the other animals showed no concern for him, he sent a messenger to ask why he had not visited him. And the fox bade the messenger take back this answer: "O lion, king of beasts, I am sorry for what has happened, but, as I mean to speak the truth, be propitious to me. When I heard unexpectedly that you were suffering from illness, I went, of my own accord, to your den, and would gladly have entered, had not I observed that all the footprints were (those) of beasts entering, and none of those going out. I reflected, therefore, that the cave would probably be full of your friends, and that I would not be able to enter, even if I *tried*, so I returned home in great *sorrow*, but in safety."

Exercise 44.

There was once a boy who had a bad-reputation with his teachers, for he refused to learn anything, and declared his opinion that learning was useless. Now his parents were much grieved when they perceived that he despised these things, and were at a loss what to do with him. But the boy, without any warning, ran away, and, embarking on a ship, desired to become a sailor, for he thought that sailors could do what they liked, and that he would get many good things. And, for a time, all

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went well; but when a great storm arose, and the sailors feared that they would perish, he repented of his folly, and exclaimed that if he reached the land in safety he would never leave his home again. And his parents, of course, received him *gladly*, although he had treated them ill, and persuaded him to devote himself to his studies, and loved him just as if he had never left them.

Exercise 45.

The Lacedæmonians turned and fled, and the rest followed their example. Epaminondas was victorious; but as he *fought* in the foremost ranks, he fell wounded by a spear. His *fall* occasioned such consternation among his troops, that, although the enemy were in flight, they did not know how to use their victory, and remained where they were, unable to proceed. Epaminondas was carried off the field (with) the spear still fixed in his breast. Having learned that his shield was safe, and being assured that the victory was gained, he inquired if those were safe who were to succeed him in command. Being informed that both were slain, "Then," he exclaimed, "you must make peace." After this he ordered the spear to be withdrawn, and the blood gushing out, he expired.

Note.—1. Followed their example, say, *did the same things.*
2. Occasioned, etc., say, *he falling, his troops were so panic struck.*
3. Victory was gained, say, *that he had conquered.*

Exercise 46.

Riding on an enormous elephant, he retreated leisurely,

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when the day was lost, and long refused to give himself up, till at length, thirsty and fatigued, he allowed himself to be taken. Even in this situation Porus retained his majestic bearing, and none the less on account of his height. On Alexander's inquiring how he wished to be treated, he replied, "Like a king." "And have you no other request?" asked Alexander. "No," answered Porus; "everything is comprehended in the word 'King.'" In admiration of his magnanimity, Alexander not only sent him back to his dominions, but considerably enlarged them, seeking by this means to use his services as an obedient and faithful ally.

Note.—1. When the day was lost, say, *for he had been conquered.*
2. Retained his majestic, etc., say, *continued to appear august.*

Exercise 47.

A gallant officer, who had a good name on all hands, and who had fought bravely with the enemy, was being slowly carried by his comrades into the camp, for he was disabled. And, being thirsty, he begged any of the attendants who was willing to give him water to drink. And an attendant hurried away to seek for it, and soon returned *with* the draught he longed for. And the officer, glad to see the water, was about to taste it, but, unexpectedly, another wounded comrade was brought up, who looked at the water, longing to drink it. And the gallant man, thirsty as he was, declined to drink, and seeing how badly the other fared, exclaimed, as he handed him the cup before tasting the water, "Thou needest it more than I."

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Exercise 48.

We generally find that men who aspire to fame are eager to anticipate all others in securing their purpose, whether by fair means or foul. There was once a great statesman who was ambitious and grasping from boyhood. Now this man had become very powerful, for he was a favourite of the king, and there was nothing the king did not communicate to him. Moreover, the statesman was able to effect anything at the king's hands in regard to the affairs of the state. And as long as, in accordance with justice, he was enabled openly to aggrandize himself, all went well. But as soon as, on account of his ambition and greed, he tried in every way to get rid of his enemies, and thought that nothing prevented him from becoming king himself, he ran the risk of ruin. Wherefore the king, becoming displeased at this (viz.), that one of his subjects, especially one who had been greatly honoured, should have plotted against him, ceased to regard him as worthy of his friendship, and the once great statesman is said to have exclaimed, "Had I served my God as faithfully as I served my king, He would not have left me in my old age."

Note.—1. Their purpose, say, *what they desire.*
2. Or foul, say, *or not.*

Exercise 49.

To historians we owe the deepest-debt of gratitude for the accounts they have given us of men whose fame, but for them, would have been blotted out. For any who choose may read these accounts, and follow those who by bravery and virtue have gained a good name at the hands

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of all. Wherefore it is evident that those who have carefully examined the sayings and doings of great men are justified in asserting that the noble and good who have died are still alive, for their deeds and words are immortal. Moreover, the wisdom which these men have gained, others in turn hand like a torch to after ages. For when one hears of a man striving to the utmost, poor though he be, to add to the sum of knowledge, and, after spending a hard life, despised at first and then neglected, and at last victorious, and receiving his due share of glory and honour, who is there that does not desire to be the first to follow him; and what hinders any one from doing the same?

Note.—1. Deepest debt, say, *greatest.*
2. Add to the sum of knowledge, say, *discover more and greater things.*

Exercise 50.

Pol. "O father, what I have suffered at the hands of the cursed stranger! who, after making me drunk, made me quite blind, attacking me when asleep."

Pos. "Who, then, was it that dared (to do) this, O Polyphemus?"

Pol. "At first he called himself Outis; but after he escaped and was out of range, he said he was named Odysseus."

Pos. "I know (whom) you mean—the Ithacan. He was sailing back from Troy. But how soundly you were sleeping, when you did not spring up while you were being blinded; and you should have summoned the other Cyclopes to your aid against him."

Pol. "I did summon them, and they came; but when

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they asked the name of the *assailant*, and I said it was Outis, thinking me melancholy-mad, they took themselves off."

Pos. "Be of good cheer; I shall punish him, that he may know that, even if it is impossible to cure blindness, the interests of *sailors*, at least, as regards their safety or destruction, are in my hands. And he is still afloat."

Note.—1. When you did not, say, *who did not.*
2. As regards their safety, etc., say, *to save and destroy them.*

Exercise 51.

There was once a man who had a vineyard in which he was exceedingly fond of rearing many beautiful vines. All day long he worked in his vineyard, and, when the sun was setting, he called his wife and children to admire the clusters, never dreading that he would be deprived of what he loved best. But one day the king, who was greedy and unscrupulous, summoned the man into his presence, and told him that he wished to purchase his vineyard, that he might make it a park full of trees and of all sorts of beasts. So he offered to pay the husbandman a large sum of money if he would sell it to him. But the husbandman, greatly grieved at the words of the king, replied, "O king, my father, when he lay a-dying, charged me to keep our family vineyard with care, and forbade me to give it to another. Willing, therefore, to obey him, I took an oath that I would sooner die than be deprived of it." At this answer the king was so angry that he dismissed the husbandman, remarking that he would regret his decision.

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Exercise 52.

Now the king was wroth at being balked in his expectation, and consulted with his queen, wishing to know what step he should take in order that he might possess himself of the vineyard (that) was near his palace.

And his queen, who was a bad and heartless woman, gave him bad counsel, for she said, "O king, what prevents you from doing what you choose with such a man? Why not put him out of the way at once, since he has refused to obey you?" "But," replied the king, "this man is blameless and gentle in heart, and all will say that I am wrong in putting him to death." But the queen, who was too cruel to pity any one, suborned certain false-witnesses, who asserted that the husbandman had blasphemed God. So he was condemned to die, and was taken out of the city and stoned-to-death. Some days after, when the king was about to enter the vineyard, the prophet of God came and announced that God was displeased, and that the sons of the king would perish in battle, and that his queen would become food for dogs.

Exercise 53.

Having said this, he rose and went into a room to bathe, and Crito followed him and bade us remain. We waited, therefore, discussing with each other what he had said, and then, again going over the misfortune that had befallen us, reflecting that we would just spend our after life like orphans deprived of their father. And

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after he bathed and his children were brought to him, he gave them his instructions, and bade the women and children go away, and came himself to us. And it was now near sunset, and he came and sat down; and the officer of the eleven came, and, standing beside him, said, "O Socrates, I shall not blame thee, as (I do) the others, because they are angry and curse me when I bid them drink the poison, as the rulers insist. And I know thee to be both in other respects at this time the noblest, gentlest, and best man that ever came here, and now, especially, I am well aware that thou art not angry with me, but with them, for thou knowest who are to blame. Now, therefore,—for thou knowest what I have come to announce,—Farewell, and try to bear what is necessary, as easily as possible." And straightway, bursting into tears, he turned and went away.

Exercise 54.

Of all those who have, in our time, reigned over our land, there is none whom men admire more than Her Majesty, Queen Victoria. And this is not strange, for she has differed so much from other monarchs as to neglect none of her subjects. And this, in truth, will greatly contribute to our love for our queen, if we learn that she tries to benefit the poor in every way, and is the first to aid the distressed, just as if (she were) on a footing of equality. And, perhaps, some may say that it is naturally easy for a queen to assist others, for she is powerful and wealthy, and wishes to be well spoken of by her subjects. But, on the contrary, it is much easier for one, especially a queen, to rest-content with

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her means, and to set small store on the gratitude of others. Wherefore we should reflect that in honouring our queen we ourselves are rather honoured, and in aiding her we are ourselves assisted, and we should all pray that she may live in happiness many years yet, blessing others and blessed herself. God save the Queen.

Exercise 55.

In the former exercise we made mention of our august queen, and expressed the prayer that she would long rule over a people who rendered her willing obedience. And it was universally allowed that a queen gentle in heart, and ever willing to help the needy, would never run the risk of assassination. But in this hope we are disappointed, for, lately, a man, whether mad or not we know not, attempted to kill the queen, suddenly, before she could prepare to defend herself. Seeing her situation, some brave boys, with one impulse, laid hands on the villain, and struck him on the head, and the queen escaped safe to her palace, and, calm in the hour of danger, inquired if any one was hurt; for she was concerned about others more than about herself. As soon as the people learned what had happened, in anger they tried to tear the ruffian to pieces, and had they got hold of him, the abominable (wretch) would have speedily perished. And if the man is mad, he should be confined for life; and if sane, he should be despatched as soon as possible.

Note.—1. Rendered a willing obedience, say, *obeyed willingly.*
2. For life, say, *as long as he lives.*
3. Expressed prayer, say, *prayed.*

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Exercise 56.

"O fellow citizens! we prosecute those who have put Euphron to death on a capital charge, observing that, while the prudent do nothing unjust or impious, to be sure, the wicked, on the other hand, work and try to escape-observation; and these have so far surpassed all men (in) audacity and villany that, acting-on-their-own-judgment, in defiance of the very authorities, and of yourselves who are entitled-to-decide who should be put to death or should not, they have killed this man. If, therefore, these do not suffer the extreme penalty, who in the world will *venture* to come to the city? And what will the city suffer, if any one who chooses is allowed to put (people) to death before each indicates for what reason he has come? We, then, indeed prosecute these men as most impious, unjust, and lawless, and as utterly regardless of (the interests) of the city. And you, when you have heard what sort of punishment they seem to you to be worthy of, inflict it on them."

Exercise 57.

When he arrived there, Tissaphernes, in the first place, *sent* and asked him the object of his visit. And he said that the cities in Asia should be independent (acc. inf.) like those in Greece. Referring to this, Tissaphernes remarked, "If, then, you wish to make-a-truce till I send (a message) to the king, I think that you will sail away, having effected your purpose, if you choose." "Well, I should indeed be willing," he said, "did I not think that I was being deceived by you." "Well, you may receive

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an assurance of this," he said, "that, of a truth, if you act honourably in this matter, we shall do no injury to your kingdom during the truce." On these remarks Tissaphernes took oath to those who had been sent to him that he would make peace honourably, and they swore in turn to Tissaphernes, on behalf of Agesilaus, that, if he did this, they would ratify the truce. Now Tissaphernes straightway broke his oath, for, instead of preserving peace, he sent for a large army from the king in addition to the one he had before. And Agesilaus, although aware of this, held by the truce.

Note.—1. Object of his visit, say, *what needing he came.*
2. In this matter, say, *these things* (acc.)

Exercise 58.

Of all the bad qualities of men, selfishness is the worst, but one of the famous poets has said, "For thyself, whether fortunate or unfortunate, wert thou born." Still we should all remember that all the human race is from God, and that it behoves us to be well disposed to our fellowmen, as if they were brothers, and to benefit them when necessary. When we see others hungry or thirsty, we should make haste to succour them, hoping for no return, but willing, for friendship's sake, to give them a share of the good things we have. Would that all did the same! But some, from *greed*, are content if they are well off themselves, and are so foolish as to neglect all others. At any rate the selfish man is despised, as is just, by all, for he lives as if he were to live for ever in need of nothing, and thinks that he is independent, and refuses to assist the needy according to his means. But when he is

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suffering from disease, he discovers then, indeed, that friendship is the greatest blessing in the world, and repents of having lived only for himself, trying in no way to help those who needed (help) most.

Note.—For no return, say, *expecting to receive nothing in turn.*

Exercise 59.

Polybus, having no children of his own, adopted Œdipus, who, when he grew up, continued to suppose that Polybus and Merope were really his parents, until, one day, one of his companions taunted him with his origin. In order that he might ascertain whose son he was, he went to Delphi to consult the oracle, and the god bade him not to return to his country; for, if he did so, he would kill his own father and marry his mother. So he was afraid that if he reached Corinth he might bring about what he most desired to avoid, and he hurried away to Thebes. And on the way he met his father, and, a quarrel arising, slew him, without knowing who he was. When he reached Thebes he delivered the country from the Sphinx. Now the Sphinx asked this riddle: "What goes on four legs in the morning, on two legs at noon, and on three in the evening?" and every one who could not solve the riddle was cast into the abyss. But Œdipus solved it, and the monster made away with herself.

Exercise 60.

To one who reflects on the character of the times, nothing can appear more strange than the universal tendency to excitement. In any incident, even the most trivial, the public show interest, and are greatly con-

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cerned about it; and generally the more they are moved the sooner they forget all. For, when we learn that a great war has broken out, or that a villain has attempted to kill our queen, or that men have had their throats cut or have been poisoned, at first we are greatly moved, but then we forget what has occurred, as if it had never happened. For instance, recently all the world was agog over the sale of an elephant. Now this elephant was a great favourite in the city, and an enterprising foreigner purchased him, that he might pocket a handsome sum by exhibiting him to the people of his country. But the elephant, Jumbo by name, refused to leave the house where he had been spending a pleasant time, and the park in which children were wont to ride with delight on the back of the enormous beast. And they say that but for his bad temper he would not have been sold.

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VOCABULARY.

N.B.—Pure verbs are given in the uncontracted form, as is usual; but only the contracted forms are to be used.

A

A, an, not translated unless when meaning *some, a certain one,* any one, τις, τις, τι; **an** "if," τὸ "εἰ."
able, δύναμαι; οἷός τε εἰμι; ἱκανός, with inf.
abominable, μιαρότατος; κατάρατος.
about, to be, μέλλω, often with fut. inf.; περί, gen.
Abradatas, Ἀβραδάτας.
Abraham, Ἀβραάμ.
absent, to be, ἄπειμι.
abyss, βάραθρον.
accident, πάθος, τό.
accomplish, τελέω.
accord, of one's own, ἐκ τοῦ αὐτομάτου.
accordance, in a. with justice, σὺν τῷ δικαίῳ.
according to, κατά, acc.
accordingly, οὖν, § I. 5; τούτων οὕτως ἐχόντων; ἐκ τούτου.
account, n., λόγος, ὁ; on acc. of, διά, acc.; ἕνεκα, gen.
acknowledge, νομίζω.
acquainted well with, ἔμπειρος, gen.
act, πράττω; **a.** on one's own judgment, αὐτογνωμονέω, 1 a. ηὐτογνωμόνησα.
actions, ὅσα τις πράττει; τὰ πραχθέντα.
active, ἐλαφρός.
adequate, ἴσος; ὅμοιος.
Admetus, Ἄδμητος.
admiration, in, of, θαυμάζω.
admire, θαυμάζω.
admit, δέχομαι, 1 a. ἐδεξάμην.
adopt, υἱὸν ποιεῖσθαι.
adornment, κόσμημα, τό.
advance, προσέρχομαι, 2 a. -ῆλθον.
advantage, to be, συμφέρω, fut. συνοίσω, with dat.
advise, βουλεύω, acc.; πείθω, acc.
Aesculapius, Ἀσκλήπιος.
affairs, τὰ (πράγματα) τινός.
afloat, πλέω.
afraid, φοβέομαι, δείδω μή; not to be a., θαῤῥέω.
after, μετά, acc.; ἐπεί, ἐπειδή, § XVI.; gen. absolute; nom. of participle, as, τούτων ῥηθέντων, ταῦτ' εἰπών; a. some time, μετὰ μικρόν; a. ages, οἱ ἀεὶ γεννώμενοι; a. dinner, ἀπὸ δείπνου; our **a.** life, ὁ ἔπειτα βίος.
afterwards, ὕστερον; μετὰ ταῦτα.
again, πάλιν; δεύτερον = a second time; αὖθις = anew; εἰσαῦθις = in future.
against, κατά, gen.; ἐπί, acc.
age, of, γεγονώς, acc.; in my old age, γέρων.
Agesilaus, Ἀγησίλαος.

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aggrandize, *αὐξάνω*, acc.
agog, *καταπλήττομαι*, 1 a. p. *κατεπλήχθην*.
agreed on, *συγκείμενος*; it is a., *ὁμολογεῖται*; *Agreed!* *ταῦτα οὖν σύγκειται*.
ah, *καὶ μήν*.
aid, *ἐπικουρέω*, dat.
alas, *φεῦ*; a. for, *φεῦ*, gen.
Alexander, *Ἀλέξανδρος*.
alike with, *ὁμοίως*, dat.
alive, *ζάω*; *περίειμι* = survive.
all, *πᾶς*; *ἅπας*; **all** who, *πάντες ὅσοι*; their a., *ἑαυτῶν πάντα*; a. day long, *πᾶσαν τὴν ἡμέραν*; a. at once, *εὐθύς*; **all** but, *ὅσον οὐ*.
allow, *ἐάω*, impf. *εἶων*; a. to approach, *προσίεμαι*; *ὁμολογέομαι* = agree; it is allowed, *ἔξεστι*, *πάρεστι*, dat.; parts. *ἐξόν*, *παρόν*, in absolute case.
ally, *σύμμαχος*.
almost, *ὀλιγοῦ δεῖν*.
along, *διά*, gen.
aloud, *φωνῇ μεγάλῃ*.
already, *ἤδη*.
also, *καί*.
Althæa, *Ἀλθαία*.
although, *καίπερ*, with part.
am, *εἰμί*.
ambition, *φιλοτιμία*.
ambitious, *φιλότιμος*.
amends, *δίκη*.
among, *ἐν*, dat.; *ἅμα*, dat.
and, *καί*; *δέ*; *τε*, § I.
angrily, *ὀργισθείς*.
angry, to become very, *ὑπεραγανακτέω*, 1 a. *ὑπεργηγανάκτησα*; to be a. with, *χαλεπαίνω*, dat.; *ὀργίζομαι*; to grow a., *ἀγανακτέω*.
animal, *θηρίον*.
announce, *κηρύττω*; *ἀγγέλλω*; *ἐξαγγέλλω*, 1 a. *ἐξήγγειλα*.
annoy, *ταράττω*, 1 a. *ἐτάραξα*; *ἀνιάω*.
another, *ἄλλος*.
answer, *ἀποκρίνομαι*, 1 a. *ἀπεκρινάμην*.
anticipate, *φθάνω*, acc. and partic.; a. one's death, *προαποθνήσκω*.
Antisthenes, *Ἀντισθένης*, *ους*.
any one, *τις*; negatively, *οὐδείς*, *μηδείς*; a. o. willing, *ὁ βουλόμενος*.
anything, *τι*; negs. *οὐδέν*; *μηδέν*.
anywhere, *που*, neg. *οὐδαμοῦ*.
anxious = desire, *ἐπιθυμέω*, gen.
Aphrodite, *Ἀφροδίτη*.
Apollo, *Ἀπόλλων*, *ωνος*.
apparent, *φανερός*.
appear, *φαίνομαι*; *καταφαίνομαι*, 2 a. *ἐφάνην*, with part., § XXIII. 6; *δοκεῖ*, = it seems.
apprehend, *δείδω*, *ὀκνέω*, *μή*.
Arab, *Ἄραψ*, *βος*.
argument, *λόγος*.
Argus, *Ἄργος*, *ὁ*.
arise, *γίγνομαι*; *ὄρνυμαι*, 2 a. *ὤρμην*, of a storm; a. from, *γίγνεσθαι ἐκ*.
army, *στράτευμα*, *τό*.
arrange, *διατάττω*; *ἀνορθόω*; *διοικέω*, 1 a. *διῴκησα*.
arrive, *ἀφικνέομαι*, 2 a. *ἀφικόμην*; a. at, *εἰς*.
arrow, *οἰστός*, *ὁ*.
Artabanus, *Ἀρτάβανος*.
as, *ὡς*, *ὥσπερ*; as = inasmuch as, *ἅτε*, with part.; or participle alone; as = while, *μεταξύ*, with part.; as long as, *ἕως*, indic., or *ὅσον χρόνον*; as far as he can, *κατά γε δύναμιν*; as far as I know, *ὅσον γ' ἐμ' εἰδέναι*; as soon as possible, *ὡς*, or *ὅτι τάχιστα*; as soon as, *ὁπότε ἄν*, with conj., *ὁπότε*, with opt., § XVI., or *ἅμα*, with participle; as being, *ὡς*, part.; *ὥσπερ*, just as; as before, *ὡς τὸ πρότερον*, or *τὸ πρίν*; as, after so, *ὥστε*, inf. or indic., § XVII. 3; as possible, *ὡς μεγίστην*, etc., or *ὅτι ἂν δύνωνται μεγίστην* (*δύναμιν*) *πέμψουσιν*.
ascend, *ἀναβαίνω*.
ascertain, *πυνθάνομαι*, 2 a. *ἐπυθόμην*.
Asia, *Ἀσία*.
ask, *ἐρωτάω*; *ἔρομαι*; *διερωτάω*, 1 a. *διηρώτησα*, 1 a. p. *διηρωτήθην*, to

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ask questions; ἐπερωτάω, 1 a. ἐπηρώτησα, ask in addition; **a.** a favour, αἰτέω.
asleep, κοιμάομαι, 1 a. p. ἐκοιμήθην.
aspire to, ἐφίεμαι, gen.
assailant, ὁ ἐπιβουλεύων.
assassination, φόνος, ὁ.
assert, φάσκω; λέγω.
assign, προστάττω, 1 a. p. προσετάχθην.
assist, βοηθέω, ἐπικουρέω, dat.; ὠφελέω, acc.
assurance, πίστις, εως.
assured, to be, καταμανθάνω, 2 a. κατέμαθον; be **a.**, εὖ ἴσθι (ὅτι).
Assyrians, Ἀσσύριοι.
astray, to go, πλανάομαι.
Atalanta, Ἀταλάντη.
Athens, Ἀθῆναι, ῶν.
attach, προσάγομαι, acc.
attack, προσάγομαι, acc.; ἐπι-τίθεμαι, fut. -θήσομαι, dat.; ἐπιχειρέω, dat.
attempt, πειράομαι; **a.** to do, ἐπιχειρέω ποιεῖν.
attendant, ὑπηρέτης.
audacity, τόλμη.
august, σεμνός.
authorities, ἀρχαί.
avoid, φεύγω, acc., fut. φεύξομαι and φευξοῦμαι.
awake to, ἐγείρεσθαι ἐξ ὕπνου, 1 a. p. ἠγέρθην.
awaken, ἐγείρω, see **awake**.
aware, οἶδα; ἐπίσταμαι; σύνοιδα ἐμαυτῷ; to be well **a.**, εὖ οἶδ' ὅτι; αἰσθάνομαι, 2 a. ἠσθόμην.
axe, ἀξίνη.

B

Back = returning, κατέρχομαι, 2 a. κατῆλθον; **b.** again, πάλιν; noun, νῶτον, τό.
bad, κακός.
badly, κακῶς.
bale, ἀντλέω, 1 a. ἤντλησα.
balked, to be, ψεύδομαι, gen., 1 a. p. ἐψεύσθην.
banish, to be **b.** from, φεύγω, 2 a. ἔφυγον, with acc.; to be **b.** for, περί, gen.
bank, ὄχθη, ἡ.
banquet, συμπόσιον.
base, φαῦλος.
basket, κανοῦν, τό.
basking, ἥδομαι, dat.
bathe, λούομαι, fut. λούσομαι
battle, use μάχομαι.
be, εἰμί; am to, μέλλω, inf.; had it not been, εἰ μὴ διά, acc.; this being so, τούτων οὕτως ἐχόντων, or τοιούτων ὄντων; to be so, οὕτως ἔχειν; How are you? πῶς ἔχεις; to be well, ill, etc., εὖ, κακῶς ἔχειν.
bear, noun, ἄρκτος; carry, φέρω.
beast, θηρίον.
beautiful, καλός.
beauty, κάλλος, τό.
because, διότι; ἐπεί; διὰ τό, with inf.; simple participle; γάρ, second in clause, § XIII.
become, γίγνομαι, γενήσομαι, 2 a. ἐγενόμην.
befall, γίγνομαι, dat.
before, of place, πρό, gen.; πρίν, § XVI. 3; not **b.**, οὐ πρότερον, πρίν, § XVI.; as before, ὥσπερ πρόσθεν.
beg for, αἰτέω, 1 a. ᾔτησα, acc.
beggar, πτωχός.
begin, ἄρχομαι.
behalf, on, ὑπέρ, gen.
behoves, προσήκει, acc.
believe, πιστεύω, 1 a. ἐπίστευσα; **b.** me, τοῦτο εὖ ἴσθι; πείθομαι, 1 a. ἐπεισάμην, dat.
belong to, vb., εἰμί, with gen.; or ἐκ with gen.; or ὑπάρχω, gen.
benefit, εὖ ποιέω, acc.; ὠφελέω, acc.; noun, ἀγαθόν, τό.
benevolent, φιλάνθρωπος.
beside, παρά, dat. or acc.
besides, ἔπειτα.
best, advb., κάλλιστα; ἄριστα; **b.** of two ways, καλλίον, ἄμεινον; =

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most, *μάλιστα*; adj., *ἄριστος*; *κράτιστος*.
better, adj., *ἀμείνων*; adv., *μᾶλλον*.
between, *μεταξύ*, gen.
bid, *κελεύω*, acc.; *παραγγέλλω*, dat.
bird, *ὄρνις, ῖθος, ὁ, ἡ*.
blame, *καταγιγνώσκω, -γνώσομαι*, gen.; to be to **b.** for, *αἴτιος εἶναι*, gen. or *ὅτι*.
blameless, advb., *ἀμέμπτως*; adj., *ἀνέγκλητος*.
blaspheme, *βλασφημέω, εἰς*.
bless, *εὖ ποιέω*, pass. *εὖ πάσχω*.
blessing, *ἀγαθόν, τό*.
blind, to make, *τυφλόω*; make quite **b.**, *ἐκτυφλόω*, 1 a. *ἐξετύφλωσα*.
blindness, *τυφλότης, ητος, ἡ*.
blood, *αἷμα, τό*.
blot out, *ἀποσβέννυμι*, 2 a. p. *ἀπέσβην*.
blunt, to be, *ἀμβλύνεσθαι*.
boast, *αὐχέω, ήσω*.
boat, *πλοῖον, τό*.
body, *σῶμα, τό*; dead **b.**, *πτῶμα, τό*; *νεκρός, ὁ*.
boldly, *θαῤῥῶν*; *θαῤῥαλέως*.
bondage, to be in, *δουλεύω*.
bonds, *δεσμός, ὁ*.
born, to be, *φύω*, 2 a. *ἔφυν*, pf. *πέφῦκα*.
both, *ἄμφω*; *καί*.
bow, use verb, *τοξεύω*; to **b.** before, *προσκυνέω*, 1 a. *προσεκύνησα*, acc.
box, *ζύγαστρον, τό*.
boy, *παῖς, παιδός*.
boyhood, from, *ἐκ παιδός*.
brave, *ἀνδρεῖος*; *ἀγαθός*.
bravely, *θαῤῥῶν*; *καρτερῶς*.
bravery, *ἀνδρεία*.
break down, *λύω, λύσω*; **b.** an oath, *ψεύδομαι*, 1 a. *ἐψευσάμην*, acc.; **b.** out, of war, *καθίστασθαι*.
breast, *στῆθος, τό*.
bridge, *γέφυρα*; to **b.**, *ζεύγνυμι*.
bring = lead, *ἄγω*; **b.** to task, *ἐπαιτιάομαι*, gen.; = carry, *κομίζω*; *φέρω*, 1 a. *ἤνεγκα*; **b.** to a close, *καταλύω*, 1 a. p. *κατελύθην*; **b.** up, *φέρω*; **b.** about, *τελέω*.
brother, *ἀδελφός*.
bull, *βοῦς, ὁ*; *ταῦρος, ὁ*.
burden, *φόρημα, τό*.
burial, *τάφος, ὁ*.
burn, neut., *καίομαι*.
burst into tears, *δακρύω*, 1 a. *ἐδάκρυσα*.
bury in the ruins, *καταχώννυμι*, 1 a. p. *κατέχωσθην*.
business, *πρᾶγμα, τό*.
but, *ἀλλά*; *μέντοι*; *δέ*, the two latter never standing first in a clause; **b.** = only, *μόνον*; = even, *καί*; **but** for, *εἰ μὴ διά*, acc. § 1. 4.
by, dat. of things; *ὑπό*, or *παρά*, with gen. of persons; = by means of, *διά*, gen.

C

call = name, *ὀνομάζω*; *ἀποκαλέω*; **c.** for, *καλέω*, acc.; **c.** to, *παρακαλέω*, 1 a. *παρεκάλεσα*; **c.** on, *ἐπικαλέω*, acc.
calm, *ἀτρεμής*.
calmly, *εὐκόλως*.
camp, *στρατόπεδον*.
can, *δύναμαι*; *οἷός τε εἰμι*.
cannot but, *οὐχ οἷός τε εἰμι μὴ οὐ*, with inf.; *ἱκανός εἰμι* = I am competent; cannot but be, *οὐκ ἔσθ' ὅπως*, § IX.
capable, *δύναμαι*; *ἱκανός*, see **can**.
capital charge, *θάνατος*.
captain, *λοχαγός*.
capture, *λαμβάνω*, 1 a. p. *ἐλήφθην*.
carcass, *πτῶμα, τό*.
care, to take **c.**, *ἐπιμελέομαι ὅπως*, § IX.; care for, *κήδομαι*, gen.; it is a **c.** to me, *μέλει, μελήσει*, dat.
carefully, *ἀκριβῶς*.
carry off, *ἁναρπάζω*, pf. *ἀνήρπακα*; to carry, *φέρω*; *κομίζω*.
Carthaginians, *Καρχηδόνιοι*.
case, your **c.**, *τὰ σά*.

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cast, *ῥίπτω*, 1 a. p. *ἐῤῥίφθην*; *κατακρημνίζω*, 1 a. p. *κατεκρημνίσθην*.
catch, *λαμβάνω*; *καταλαμβάνω*, 2 a. *-έλαβον*.
cause trouble, *πράγματα παρέχειν*, dat.; c. to perish, *ἀπόλλυμι*, 1 a. *ἀπώλεσα*.
cavalry, *ἱππεῖς*, *οἱ*.
cave, *ἄντρον*.
cease, *παύομαι*, with part.
certain, *τις*.
certainly not, *οὐ δῆτα*.
chair, *καθέδρα*.
change one's mind, *μεταμελέομαι*, 1 a. *μετεμελησάμην*, gen.
character, *φύσις*, *ἡ*.
charge, *ἐπιτάττω*, 1 a. *ἐπέταξα*, dat.; noun, *αἰτία*.
charmed, *ὑπερήδομαι*, 1. a. *ὑπερήσθην*, dat.
Charon, *Χάρων*, *ωνος*.
cheer, be of good, *θαῤῥέω*.
chest, *ζύγαστρον*, *τό*.
child, *τέκνον*; *παῖς*; with no chrn., *ἅπαις*.
choose, *βούλομαι*; *ἐθέλω*; any one who ch., *ὁ βουλόμενος*; if you ch., *εἰ βούλει*; ch. rather, *βούλομαι μᾶλλον*.
circumstance, in these c., *ἐν τοῖσδε*; from this c.,=wherefore, *καὶ γὰρ οὖν*.
citizen, *πολίτης*, *ου*.
city, *πόλις*.
claim, *αἰτέομαι*, 1 a. *ἠτησάμην*.
clever, *δεινός*.
climb, *ἀναβαίνω*, vbl. *ἀναβατέος*, 2 a. *ἀνέβην*, *εἰς*, acc.
close at hand, *ἐγγύς*.
closed, *συγκείμενος*.
closely, *ἀκριβῶς*.
clothe, *ἐνδύομαι*, acc.
clothes, *ἱμάτια*, *τά*.
cluster, *βότρυς*, *υος*, *ὁ*.
coin, *κόπτω*, 1 a. *ἔκοψα*.
collect, *συλλέγω*, *ξω*, 1 a. *συνέλεξα*.
come, *ἔρχομαι*, 2 a. *ἦλθον*; *ἥκω*,= I am come, *ἧκον*, had come; c. back, of exiles, *κατέρχομαι*, 2 a. *ἦλθον*; come on (of mist) *γίγνομαι*, 2 a. *ἐγενόμην*; c. to see = visit, *εἰσιέναι ὡς*, acc.; c.=arrive, *ἀφικνέομαι*, 2 a. *ἀφικόμην*; c. towards, *πρόσειμι*, dat.; c. to assistance of, *βοηθέω*, dat.; c. down, *καταβαίνω*, 2 a. *κατέβην*.
command, *κελεύω*, acc.; *ἐντέλλομαι*, 1 a. *ἐνετειλάμην*, dat.
commit, *ἐκπράττω*.
communicate, *κοινωνεῖν τι τινι*.
companion, *ἑταῖρος*.
compeer, *ἥλιξ*, *ικος*.
compel, *ἀναγκάζω*, 1 a. *ἠνάγκασα*.
competent, *ἱκανός*.
comprehend, *συλλαμβάνω*, *εἰς*.
comrade, *ἑταῖρος*.
conceal, *κρύπτω*, 1 a. *ἔκρυψα*.
concerned, to be, *ἐπιμελέομαι*, gen.; *κήδομαι*, gen.
conciliate, *ἀρέσκω*, dat.
conclude, *διαλύω*, 1 a. p. *διελύθην*; of argument, *λογίζομαι*, 1 a. *ἐλογισάμην*.
condemn, *καταγιγνώσκω*, 2 a. *κατέγνων*, gen. of person, acc. of penalty.
condition, on c. that, *ἐφ ᾧ*, etc., § XI.
confined, to be, *καθείργνυμαι*.
conjecture, to form a, *τεκμαίρομαι*, acc.
conquer, *νικάω*, 1 a. *ἐνίκησα*, pass. *ἡττάομαι*, 1 a. p. *ἡττήθην*.
consequently, *ἐκ τούτων*.
consider=reflect, *ἐννοέω*;=regard, *νομίζω*; to be c., *δοκέω*.
considerably, *πολλῷ*.
console, *παραμυθέομαι*, acc.
constancy, *ἐμμονή*.
consult (an oracle), *χράομαι*, *ήσομαι*, dat.; c. with, *συμβουλεύομαι*, dat.
consume, *πυρόω*, 1 a. p. *ἐπυρώθην*.
contain, *χωρέω*, acc.
content, *ἀγαπάω*, dat.
contest, vb., *διαμάχομαι*, 1 a. *διεμαχεσάμην*.

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continent, ἤπειρος, ἡ.
continue, διατελέω; διαγίγνομαι, part.
contrary to, παρά, acc.; on the c., τοὐναντίον.
contribute to, συμβάλλομαι, fut. -οῦμαι εἰς, acc.
contrive, μηχανάομαι.
converse, διαλέγομαι, dat. περί τινος.
convicted, to be, ἁλίσκομαι, with part. or gen.
cool, ψυχρός.
Corinth, Κόρινθος, ἡ.
counsel, give bad c., φαῦλά τινι παραινέω, 1 a. παρήνεσα.
country, = fatherland, πατρίς, ίδος, ἡ; χώρα = *regio*.
countrymen, οἱ ἐπιχώριοι.
courage, ἀνδρεία.
course, in c. of time, διὰ χρόνου; of c., ὡς εἰκός.
courtiers, οἱ ἀμφί τινα.
cover, ἀποκρύπτω, pf. pass. ἀποκέκρυμμαι; c. with dust, κεκονιμένος.
coward, ἄνανδρος, adj.
crash, δοῦπος, ὁ.
credit, δόξα.
crime, κακούργημα, τό.
Crito, Κρίτων, ωνος.
crowded, πλήρης, gen.
crown, στέφανος.
cruel, ὠμός.
cry, βοάω; weep, κλαίω; δακρύω.
cunning, δόλος, ὁ.
cup, κύλιξ, ἡ.
Cupid, Ἔρως, ωτος, ὁ.
cure, ἰάομαι, 1 a. ἰασάμην.
curse, καταράομαι.
cursed, κατάρᾱτος.
curtain, παρακάλυμμα, τό.
custom, τὸ εἰωθός.
cut off, ἀποτέμνω, 2 a. ἀπέτεμον; c. one's throat, ἀποσφάττομαι; cut another's throat, σφάζω, pf. p. ἔσφαγμαι; to c. matters short, ὡς συνελόντι εἰπεῖν.
Cyclops, Κύκλωψ, ωπος.
Cynic, Κυνικός.
Cyprus, Κύπρος, ἡ.
Cyrus, Κῦρος.

D

Damon, Δάμων, ονος.
danger, κίνδυνος; to be in, κινδυνεύειν κίνδυνον; in the hour of, ἐν τοῖς δεινοῖς.
dare to do, τολμάω, 1 a. ἐτόλμησα, acc.
dart, βέλος, τό.
day, ἡμέρα; all d. long, πᾶσαν τὴν ἡμέραν.
dead (θνήσκω), τεθνηκώς; νεκρός; d. body, πτῶμα; to be d., ἀποθανεῖν, or ἀποτεθνάναι.
deal of ground, ὁδὸς μακρά.
dear, φίλος; my d. fellow, ὦγαθε; ὦ βέλτιστε.
death, θάνατος; τὸ τεθνάναι.
deceive, ἐξαπατάω, 1 a. ἐξηπάτησα.
decide, κρίνω, 1 a. ἔκρινα; γιγνώσκω.
decision, γνώμη.
deck, κοσμέω, pf. κεκόσμηκα.
declare, an opinion, ἀποφαίνω; ἀποδείκνυμαι, 1 a. ἀπεδειξάμην; = announce, καταγγέλλω, 1 a. κατήγγειλα.
decline, οὐ βούλομαι.
deed, ἔργον; of violence, βία.
deem happy, εὐδαιμονίζω; μακαρίζω.
defeat, to, νικάω; to be d., ἡττάομαι, 1 a. p. ἡττήθην; noun, τροπή.
defend one's self, ἀμύνομαι, 1 a. ἠμυνάμην.
defiance, in, παρά, acc.
dejectedly, σκυθρωπῶς.
delight, with d., ἡδέως; ἄσμενος.
deliver, δίδωμι; d. over, παραδίδωμι, -δώσω; d. from, ἀπαλλάττειν, acc., and ἐκ, or gen.
deliverance, σωτηρία.
Delphi, Δελφοί, οἱ.
Demades, Δημάδης.
Demaratus, Δημάρατος.

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den, ἄντρον.
dense, πυκνός.
depart, ἄπειμι; ἀποχωρέω.
depends on, ἐξαρτάομαι, pf. pass. ἐξήρτημαι, gen.
deprive, στέρομαι, 1 a. p. ἐστερήθην, gen.
descend, see come down.
descry, καθοράω, 2 a. κατεῖδον.
desert, καταλείπω, 2 a. κατέλιπον.
design, πρᾶγμα, τό.
desire, βούλομαι; ἐπιθυμέω, 1 a. ἐπεθύμησα, gen.; from a d., use participle of either of these.
despatched, to be, ἀποθανεῖν; ἀφανίζεσθαι.
despise, καταφρονέω, gen.; ὀλιγωρέω, gen.; περὶ μικροῦ, or ὀλίγου ποιεῖσθαι, acc.
despot, δεσπότης; τύραννος.
despotism, τυραννίς, ίδος, ἡ.
destined, is, πέπρωται.
destiny, it is, πεπρωμένον ἐστί.
destroy, ἀπόλλυμι, 1 a. ἀπώλεσα.
detect, καταλαμβάνω; of things, φωράω.
determine on, δοκεῖ, ἔδοξε, dat. and inf.
devise, μηχανάομαι.
devote one's self to, τὸν νοῦν προσέχειν, dat.
devour, κατεσθίω, 2 a. κατέφαγον.
die, ἀποθνήσκω, ἀποθανοῦμαι, 2 a. ἀπέθανον; die for, ἀντί; d. with, συναποθνήσκω; τελευτάω, 1 a. ἐτελεύτησα, pf. τετελεύτηκα.
differ from, διαφέρω, 1 a. διήνεγκα, gen.
different, ἄλλοῖος.
difficult to handle, δύσχρηστος.
difficulty, after much d., πολλὰ μογήσας.
dine with, συνδειπνέω, ήσω, dat.
dinner, δεῖπνον, τό.
Diogenes, Διογένης, ους.
Dionysius, Διονύσιος.
Dionysus, Διόνυσος.
direct, κελεύω.
disabled, ἀπόμαχος.
disappear, ἄφαντος or ἀφανὴς εἶναι, or γενέσθαι.
disappointed, ψεύδομαι, 1 a. ἐψευσάμην, acc.
disaster, πάθος, τό.
disciple, μαθητής.
discover, ἐξευρίσκω; ἀνευρίσκω, 2 a. -εῦρον; = detect, φωράω, 1 a. ἐφώρησα; =learn καταμανθάνω.
discuss, διαλέγομαι, -ξομαι, περί, gen.; πρός, acc. of persons.
disease, νόσος, ἡ.
disembark, ἐκβαίνω, 2 a. ἐξέβην, ἐπὶ τὴν γῆν.
dismiss, ἀφίημι, 1 a. ἀφῆκα.
disobey, ἀπειθέω; ἀπιστέω, dat.
displease, οὐκ ἀρέσκω, dat.; to be d., ὀργισθῆναι; ἀγανακτεῖν, acc. and ὅτι.
disposed, well d. to, εὖ διατεθεὶς πρός, acc.; to be well d., εὐνοϊκῶς ἔχειν.
distressed, ἄθλιος.
divine, θεῖος.
do, πράττω; ποιέω, 1 a. ἐποίησα; do with, χράομαι, dat.; =perform, τελέω; nothing to do with, οὐδὲν πρός, acc.
doctor, ἰατρός, ὁ.
dog, κύων, κυνός.
doings, ὅσα ἐποίησεν; or τὰ ὑπ' αὐτοῦ πραχθέντα, or πεπραγμένα.
domestic affairs, τὰ οἰκοι.
dominions, βασιλεία, ἡ.
don, ἐνδύομαι, 1 a. ἐνεδυσάμην.
Dorians, Δωριεῖς, οἱ.
drachma, δραχμή, ἡ.
Draco, Δράκων, οντος.
draught, πόσις, ἡ.
dread, δείδω, pf. δέδοικα, 2 pf. δέδια, μή; φοβέομαι, μή.
dress, ἱμάτια, τά; ἐσθής, ῆτος, ἡ.
drink, πίνω; food and d., σῖτα καὶ ποτά.
drive, ἐλαύνω, acc.
drunk, make d., μεθύσκω, 1 a. ἐμέθυσα.

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due, ἄξιος.
dumb, κωφός.
during = in the time of, ἐν.
dutiful, αἰδοῖος.
duty, ἃ χρή; τὰ δέοντα.
dwell, οἰκέω.

E

Each, ἕκαστος; e. of two, ἑκάτερος; e. other, ἀλλήλω, οιν.
eager, πρόθυμος.
eagerly, προθύμως.
ear, οὖς, ὠτός, τό.
earth, γῆ; = soil, βῶλος, ἡ.
easily, as e. as possible, ὡς ῥᾷστα.
easy, ῥᾴδιος.
eat, ἐσθίω; κατεσθίω, 2 a. ἔφαγον.
effect, ποιέω, 1 a. ἐποίησα; διαπράττομαί τι πρός τινα, 1 a. διεπραξάμην; having e. one's purpose, διαπραξάμενος ἃ ἐβούλετο.
effort, ἐπιχείρημα, τό.
either, or, ἤ, ἤ.
elephant, ἐλέφας, αντος, ὁ.
eleven, ἕνδεκα.
embark, ἐμβαίνω εἰς τὸ πλοῖον, 2 a. ἐνέβην.
enabled, to be, πάρεστί μοι.
end, τέλος, τό.
endure, ὑπομένω.
enemy, private e., ἐχθρός; public, πολέμιος, usu. pl.
engaged thus, τοῦτο ποιῶν.
enlarge, αὐξάνω, 1 a. ηὔξησα; μείζω ποιεῖν.
enormous, ὑπέρογκος.
enquire = examine, σκοπέω; = ascertain, πυνθάνομαι, 2 a. ἐπυθόμην; = ask, ἐρωτάω; ἔρομαι.
enraged, to be exceedingly en., ὑπεραγανακτέω, dat.
enter, εἶσειμι; εἰσέρχομαι, 2 a. εἰσῆλθον, εἰς.
enterprising, ἐπιχειρητικός.
entertain, δέχομαι, ξομαι; ἑστιάω, impf. εἱστίων.
entitled, to be, ἄξιος εἶναι, gen.; e. to decide, κύριος.
Epaminondas, Ἐπαμεινώνδας.
Epimetheus, Ἐπιμηθεύς.
equal, in age, ἥλιξ; e. to your merits, ἴσος; σου ἄξιος.
equality, on a footing of, ἐκ τοῦ ἴσου.
escape, ἀποφεύγω, ξομαι; e. notice or observation of, λανθάνω, 2 a. ἔλαθον, acc. and part.; e. = get off, διαφεύγω, 2 a. διέφυγον.
especially, ἄλλως τε καί.
Euphron, Εὔφρων, ονος.
eve, on the e. of, μέλλω; or fut. participle.
even, καί; e. if, καὶ ἐάνπερ.
evening, ὀψὲ τῆς ἡμέρας.
ever, = always, ἀεί; for ever, εἰσάει; = at any time, ποτε; πώποτε.
every one, πᾶς τις; everything, πάντα; everybody, πᾶς τις, or οὐδεὶς ὅστις οὐ; everywhere, πανταχοῦ; in every way, πάντη.
evident, φανερός; δῆλος; advb., δῆλον.
evidently, δῆλον ὅτι, or δηλονότι.
exact reparation, δίκην λαμβάνειν.
examine, σκοπέω; ἐπισκοπέω, 1 a. ἐσκεψάμην; ἐξετάζω, 1 a. ἐξήτασα.
exceedingly, ὑπερφυῶς ὡς; πάνυ; μάλιστα.
excessive, ὁ ἄγαν.
excessively, κομιδῆ. See exceedingly.
excitement, κινέομαι.
exclaim, βοάω; φθέγγομαι, 1 a. ἐφθεγξάμην.
exercise, λόγος.
exhibit, ἐπιδείκνυμι.
exile, φυγάς; φεύγω, 2 a. ἔφυγον.
expect, ἐλπίζω.
expectation. See hope.
expedition, to make, στρατεύω ἐπί, acc.
expire, ἀποθνήσκω, 2 a. ἀπέθανον.
express gratitude, χάριν εἰδέναι.

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extinguish, *κατασβέννυμι*, 1 a. *κατέσβεσα*.
extremity of punishment, *τὰ ἔσχατα*.

F

Face, on one's, *πρανής*.
fail to, say, *not to do*.
fair, *καλός*.
faithful, *πιστός*.
faithfully, *πιστῶς*.
fall, *πίπτω*; f. down, *καταπίπτω*, 2 a. *κατέπεσον*; f. before, *προπίπτω*; f. ill, *νόσῳ κάμνω*, 2 a. *ἔκαμον*; f. out, *ἐκπίπτω*, 2 a. *ἐξέπεσον*.
false=spurious, *παράσημος*; *ψευδής*.
falsehood, use *ψεύδομαι*.
fame, *δόξα*.
famed, *ἔνδοξος*.
family, adj. *οἰκεῖος*.
famous, *ἔνδοξος*.
far, *ἐπὶ πολύ*; *ἐπὶ μακρόν*.
fare, *ναῦλον*, *τό*; to f. well or ill, *εὖ*, *κάκως ἔχειν*, or *πράττειν*.
farewell, *χαῖρε*, pl. *χαίρετε*.
farmer, *γεωργός*.
fated, what is f., *τὸ εἱμαρμένον*.
Fates, *Μοῖραι*, *αἱ*.
father, *πατήρ*.
fatigued, *ἀπειρηκώς*.
favourite, use *μάλιστα φιλέω*.
fear, *δείδω*, 1 a. *ἔδεισα*, pf. *δέδοικα*, *μή*; *φοβέομαι μή*; fearing greatly, *ὑπέρφοβος ὢν μή*; noun, *φόβος*.
fee, *μισθός*, *ὁ*.
feelings, of pity, *κατοικτείρω*, acc.
fellow, *τις*; *ἄνθρωπος*; f.-citizens, *ἄνδρες πολῖται*.
fellow-men, *οἰκεῖοι*.
ferry, across, *διαπορθμεύομαι*, 1 a. *διεπορθμευσάμην*.
few, *ὀλίγος*; the f., *οἱ ὀλίγοι*; fewer, *μείων*; a f. days afterwards, *οὐ πολλῷ ὕστερον*.
field of battle, *μάχη*; to take the f., see take.
fight with, against, *μάχομαι*, *μαχέσομαι*, dat.; = war with, *πολεμέω*, dat.
filled, *πλῃρής*, gen.
find, *εὑρίσκω*; *ἀνευρίσκω*, 2 a. *εὗρον*; = catch or come upon, *καταλαμβάνω*, 2 a. *κατέλαβον*.
finish, *ἐπιτελέω*, 1 a. p. *ἐπετελέσθην*.
fire, *πῦρ*, *τό*.
firebrand, *τὸ ξύλον τὸ καιόμενον*.
first, at f., *τὸ πρῶτον*; to be the f., *φθάνω*, acc. and part., 1 a. *ἔφθασα*; in the f. place, *μέν*, followed by *δέ*.
fit of anger, *ὀργή*.
fix = assign, *τάττω*, 1 a. *ἔταξα*; fixed by destiny, *πεπρωμένα*; =fastened, *πήγνυμαι*.
flee, *φεύγω*, 2 a. *ἔφῡγον*.
flight, *φεύγω*, *ἀποφεύγω*, 2 a. *ἔφυγον*.
floor, *δάπεδον*.
fly to, *ἐπιπέτομαι*, 1 a. part. *ἐπιπτάμενος*.
follow, *ἕπομαι*, dat.; f. close after, *μεταδιώκω*, acc.; = accompany, *ἐπακολουθέω*, dat.; the following, *ὅδε*, *ἥδε*, *τόδε*.
folly, *μωρία*.
fond, to be, *ἀγαπάω*; *φιλέω*; f. of doing, *ἥδομαι*, part.
food, *σῖτος*, *ὁ*; *βρῶμα*, *τό*; f. and drink, *σῖτα καὶ ποτά*; *ἐδωδή*.
fool, *μωρός*.
foolish, *ἄνους*, sup. *ἀνούστατος*; *ἄφρων*.
foolishly, adj., *μωρός*.
foot, *πούς*, *ποδός*; at the f., *κάτω*; of soldiers, adj., *πεζικός*.
footprint, *ἴχνος*, *τό*.
for=to or by, use simple dative; or *διὰ* with acc.=on account of; =conjunction *γάρ*, second in a clause; = on behalf of, *πρό*, or *περί*; = during, *διά*, gen.; or simply gen. absolute; =because, *διότι*, § XIII.; or *διὰ τό*, with inf., § XIII.; for a long way, *ἐπὶ πολύ*.

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aggrandize, αὐξάνω, acc.
agog, καταπλήττομαι, 1 a. p. κατεπλήχθην.
agreed on, συγκείμενος; it is a., ὁμολογεῖται; *Agreed!* ταῦτα οὖν σύγκειται.
ah, καὶ μήν.
aid, ἐπικουρέω, dat.
alas, φεῦ; a. for, φεῦ, gen.
Alexander, Ἀλέξανδρος.
alike with, ὁμοίως, dat.
alive, ζάω; περίειμι = survive.
all, πᾶς; ἅπας; all who, πάντες ὅσοι; their a., ἑαυτῶν πάντα; a. day long, πᾶσαν τὴν ἡμέραν; a. at once, εὐθύς; all but, ὅσον οὐ.
allow, ἐάω, impf. εἶων; a. to approach, προσίεμαι; ὁμολογέομαι = agree; it is allowed, ἔξεστι, πάρεστι, dat.; parts. ἐξόν, παρόν, in absolute case.
ally, σύμμαχος.
almost, ὀλιγοῦ δεῖν.
along, διά, gen.
aloud, φωνῇ μεγάλῃ.
already, ἤδη.
also, καί.
Althæa, Ἀλθαία.
although, καίπερ, with part.
am, εἰμί.
ambition, φιλοτιμία.
ambitious, φιλότιμος.
amends, δίκη.
among, ἐν, dat.; ἅμα, dat.
and, καί; δέ; τε, § I.
angrily, ὀργισθείς.
angry, to become very, ὑπεραγανακτέω, 1 a. ὑπεργανάκτησα; to be a. with, χαλεπαίνω, dat.; ὀργίζομαι; to grow a., ἀγανακτέω.
animal, θηρίον.
announce, κηρύττω; ἀγγέλλω; ἐξαγγέλλω, 1 a. ἐξήγγειλα.
annoy, ταράττω, 1 a. ἐτάραξα; ἀνιάω.
another, ἄλλος.
answer, ἀποκρίνομαι, 1 a. ἀπεκρινάμην.
anticipate, φθάνω, acc. and partic.; a. one's death, προαποθνήσκω.
Antisthenes, Ἀντισθένης, ους.
any one, τις; negatively, οὐδείς, μηδείς; a. o. willing, ὁ βουλόμενος.
anything, τι; negs. οὐδέν; μηδέν.
anywhere, που, neg. οὐδαμοῦ.
anxious = desire, ἐπιθυμέω, gen.
Aphrodite, Ἀφροδίτη.
Apollo, Ἀπόλλων, ωνος.
apparent, φανερός.
appear, φαίνομαι; καταφαίνομαι, 2 a. ἐφάνην, with part., § XXIII. 6; δοκεῖ, = it seems.
apprehend, δείδω, ὀκνέω, μή.
Arab, Ἄραψ, βος.
argument, λόγος.
Argus, Ἄργος, ὁ.
arise, γίγνομαι; ὄρνυμαι, 2 a. ὤρμην, of a storm; a. from, γίγνεσθαι ἐκ.
army, στράτευμα, τό.
arrange, διατάττω; ἀνορθόω; διοικέω, 1 a. διῴκησα.
arrive, ἀφικνέομαι, 2 a. ἀφικόμην; a. at, εἰς.
arrow, οἰστός, ὁ.
Artabanus, Ἀρτάβανος.
as, ὡς, ὥσπερ; as = inasmuch as, ἅτε, with part.; or participle alone; as = while, μεταξύ, with part.; as long as, ἕως, indic., or ὅσον χρόνον; as far as he can, κατά γε δύναμιν; as far as I know, ὅσον γ' ἐμ' εἰδέναι; as soon as possible, ὡς, or ὅτι τάχιστα; as soon as, ὁπότε, with conj., ὁπότε, with opt., § XVI., or ἅμα, with participle; as being, ὡς, part.; ὥσπερ, just as; as before, ὡς τὸ πρότερον, or τὸ πρίν; as, after so, ὥστε, inf. or indic., § XVII. 3; as possible, ὡς μεγίστην, etc., or ὅτι ἂν δύνωνται μεγίστην (δύναμιν) πέμψουσιν.
ascend, ἀναβαίνω.
ascertain, πυνθάνομαι, 2 a. ἐπυθόμην.
Asia, Ἀσία.
ask, ἐρωτάω; ἔρομαι; διερωτάω, 1 a. διηρώτησα, 1 a. p. διηρωτήθην, to

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ask questions; ἐπερωτάω, 1 a. ἐπηρώτησα, ask in addition; **a.** a favour, αἰτέω.
asleep, κοιμάομαι, 1 a. p. ἐκοιμήθην.
aspire to, ἐφίεμαι, gen.
assailant, ὁ ἐπιβουλεύων.
assassination, φόνος, ὁ.
assert, φάσκω; λέγω.
assign, προστάττω, 1 a. p. προσετάχθην.
assist, βοηθέω, ἐπικουρέω, } dat.; ὠφελέω, acc.
assurance, πίστις, εως.
assured, to be, καταμανθάνω, 2 a. κατέμαθον; be **a.**, εὖ ἴσθι (ὅτι).
Assyrians, Ἀσσύριοι.
astray, to go, πλανάομαι.
Atalanta, Ἀταλάντη.
Athens, Ἀθῆναι, ῶν.
attach, προσάγομαι, acc.
attack, προσάγομαι, acc.; ἐπι-τίθεμαι, fut. -θήσομαι, dat.; ἐπιχειρέω, dat.
attempt, πειράομαι; **a.** to do, ἐπιχειρέω ποιεῖν.
attendant, ὑπηρέτης.
audacity, τόλμη.
august, σεμνός.
authorities, ἀρχαί.
avoid, φεύγω, acc., fut. φεύξομαι and φευξοῦμαι.
awake to, ἐγείρεσθαι ἐξ ὕπνου, 1 a. p. ἠγέρθην.
awaken, ἐγείρω, see **awake**.
aware, οἶδα; ἐπίσταμαι; σύνοιδα ἐμαυτῷ; to be well **a.**, εὖ οἶδ' ὅτι; αἰσθάνομαι, 2 a. ἠσθόμην.
axe, ἀξίνη.

B

Back = returning, κατέρχομαι, 2 a. κατῆλθον; **b.** again, πάλιν; noun, νῶτον, τό.
bad, κακός.
badly, κακῶς.
bale, ἀντλέω, 1 a. ἤντλησα.
balked, to be, ψεύδομαι, gen., 1 a. p. ἐψεύσθην.
banish, to be **b.** from, φεύγω, 2 a. ἔφυγον, with acc.; to be **b.** for, περί, gen.
bank, ὄχθη, ἡ.
banquet, συμπόσιον.
base, φαῦλος.
basket, κανοῦν, τό.
basking, ἥδομαι, dat.
bathe, λούομαι, fut. λούσομαι
battle, use μάχομαι.
be, εἰμί; am to, μέλλω, inf.; had it not been, εἰ μὴ διά, acc.; this being so, τούτων οὕτως ἐχόντων, or τοιούτων ὄντων; to be so, οὕτως ἔχειν; How are you? πῶς ἔχεις; to be well, ill, etc., εὖ, κακῶς ἔχειν.
bear, noun, ἄρκτος; carry, φέρω.
beast, θηρίον.
beautiful, καλός.
beauty, κάλλος, τό.
because, διότι; ἐπεί; διὰ τό, with inf.; simple participle; γάρ, second in clause, § XIII.
become, γίγνομαι, γενήσομαι, 2 a. ἐγενόμην.
befall, γίγνομαι, dat.
before, of place, πρό, gen.; πρίν, § XVI. 3; not **b.**, οὐ πρότερον, πρίν, § XVI.; as before, ὥσπερ πρόσθεν.
beg for, αἰτέω, 1 a. ᾔτησα, acc.
beggar, πτωχός.
begin, ἄρχομαι.
behalf, on, ὑπέρ, gen.
behoves, προσήκει, acc.
believe, πιστεύω, 1 a. ἐπίστευσα; **b.** me, τοῦτο εὖ ἴσθι; πείθομαι, 1 a. ἐπεισάμην, dat.
belong to, vb., εἰμί, with gen.; or ἐκ with gen.; or ὑπάρχω, gen.
benefit, εὖ ποιέω, acc.; ὠφελέω, acc.; noun, ἀγαθόν, τό.
benevolent, φιλάνθρωπος.
beside, παρά, dat. or acc.
besides, ἔπειτα.
best, advb., κάλλιστα; ἄριστα; **b.** of two ways, καλλίον, ἄμεινον; =

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forbid, all are forbidden, *πᾶσιν ἀπείρηται μή*; *οὐκ ἐάω*; *ἀπαγορεύω*, dat., and *μή*, with inf.
forces, *δύναμις, εως, ἡ.*
forcibly, *βιαίως*; *βίᾳ τινός.*
foreign, *ἔπακτος.*
foreigner, *ξένος.*
foremost, in the **f.** ranks, *ἐν τοῖς πρωτοστάταις.*
forest, *ὕλη.*
forget, *λανθάνομαι*; *ἐπιλανθάνομαι*, gen.
former, *πρότερος.*
formerly, as **f.**, *ὡς τὸ πρίν.*
fortunate, *εὐτυχής.*
fox, *ἀλώπηξ, εκος, ἡ.*
free, set, *ἐλευθερόω*, 1 fut. pass. *ἐλευθερωθήσομαι*; adj., *ἐλεύθερος.*
freely, *πολλά.*
frequent, *φοιτάω εἰς.*
friend, *φίλος.*
friendship, *φιλία.*
frightened, *φοβέομαι*, 1 a. *ἐφοβήθην.*
from, *παρά, ἀπό, ἐκ*, with gen.; from his being, becoming, *ἐκ τοῦ εἶναι, γενέσθαι*; from a desire to, *ἐκ τοῦ βούλεσθαι*; or, *βουλόμενος* simply.
fruit, *καρπός, ὁ.*
fugitive, use *φεύγω*, 2 a. *ἔφυγον.*
full, *πλήρης*; *μεστός.*
furnish = supply, *κομίζομαι*; *κατασκευάζω*, acc. dat.
further, *πόρρω*; a little **f.**, *τοῦ πόρρω.*
future, *τὸ μέλλον*; *τὰ μέλλοντα*; for the **f.**, *εἰσαῦθις*; or *εἰς τὸν ἔπειτα χρόνον*; or *εἰς τὸ μέλλον.*

G

Gain (credit, renown), *εὐδοκιμέω*, 1 a. *ηὐδοκίμησα*;=acquire, *κτάομαι*, pf. *κέκτημαι*; **g.** a prize, *κομίζομαι*, 1 a. *ἐκομισάμην*; *λάμβανω*, 2 a. *ἔλαβον.*
gallant, *ἀνδρεῖος.*
gallop away, *οἴχομαι ἀπελθών.*
gather up, *συλλέγω*, 1 a. *συνέλεξα.*
general, *πολύς*; noun, *στρατηγός.*
generally, *ἐπὶ τὸ πολύ.*
gentle, *πρᾶος.*
get = receive, *λαμβάνω*; get some share of, *μετέχω*, gen.; *λάγχανω*, gen.; **g.** rid of, *ἀπαλλάττω*; *ἐκποδὼν ποιέω*; **g.** out of, *μεθίσταμαι*, 1 a. p. *μετεστάθην*, *ἀπό*; **get** in addition, *προσλαμβάνω.*
gift, *δῶρον.*
give, *δίδωμι*, 1 a. *ἔδωκα*, used only in sing.; use dual and plural of 2 a., *ἔδοτον, ἐδότην*, etc., other moods, *δῶ, δοίην, δός, δοῦναι, δούς*; **give**=deliver up, *παραδίδωμι.*
glad, to hear, see, say, translate as gladly hear, etc.; or, I rejoice hearing, *ἥδομαι ἀκούων*; *ἡδέως*, or *ἄσμενος ἀκούω*, etc.; I should be happy to see, *ἡδέως ἂν ἴδοιμι.*
gladly, *ἡδέως*; *ἄσμενος.*
glimpse, to get, *προοράω τι.*
glory, *δόξα.*
go, *εἶμι*=I shall go; *πορεύομαι*,= journey; go away, *ἄπειμι*; *ἀπέρχομαι*; *οἴχομαι* with part.; go over = discuss, *διέξειμι περί*; go up and down, *φοιτάω ἀνά*, acc., 1 a. *ἐφοίτησα*; go down, *καταβαίνω*, 2 a. *κατέβην*; go well, *καλῶς* or *ἀσφαλῶς ἔχει*; to be gone, *ἀποίχομαι.*
god, *θεός.*
golden, *χρυσοῦς, ᾗ, οῦν.*
good, *ἀγαθός*; my **g.** fellow, *ὦ βέλτιστε*; *ὠγαθέ*; to do good to, *εὖ ποιέω*, acc.
grapes, *βότρυς, υος, ὁ.*
grasp, *παραλαμβάνω*, 2 a. *παρέλαβον.*
grasping, *πλεονέκτης.*
gratis, *προῖκα.*
gratitude, to feel, *χάριν εἰδέναι*, dat. of person.
great, *μέγας*; the **g.** possible, *ὅτι μέγιστος.*
greatly, *μεγάλως*; *πολλά.*

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Greece, Ἑλλάς, άδος, ἡ.
greed, πλεονεξία.
greedy, πλεονέκτης.
Greek, Ἕλλην.
grieve over, ἄχθομαι ἐπί, dat. of persons, simple dative of things, also with participle, as ἄχθομαι ἀκούων, I am sorry to hear, like ἥδομαι; g. to be, χαλεπῶς, or βαρέως φέρω.
grotto, ἄντρον.
ground, on the, χαμαί.
grove, βῆσσα, ἡ.
grow up, ἠβάω, 1 a. ἤβησα.
guard, φύλαξ; vb., g. against, φυλάττομαι, 1 a. ἐφυλαξάμην, acc.
guest at table, σύνδειπνος.
gush out, ἐκρέω, 2 a. p. ἐξερρύην.

H

Habit, ἦθος, τό; in his habits, τὰ ἤθη.
half, ἥμισυς, like μέσος, in use, ἡ ἡμίσεια τῆς χώρας, half the country.
hand, on the one, other, μέν, δέ; to be at hand, τυγχάνω, 2 a. ἔτυχον; on all hds., ὑπὸ or παρὰ πάντων; at the hands of, ὑπό; in the hands, *i.e.*, power of, ἐπί τινι εἶναι; to hand, παραδίδωμι; the hand, χείρ, ός, ἡ; the best h. at, ὁ κράτιστος.
handsome sum, χρυσὸς μέγας.
happen, γίγνομαι, 2 a. ἐγενόμην; what has h., τὸ γεγονός; τυγχάνω, 2 a. ἔτυχον, with participle.
happiness, in h., εὐτυχέω.
happy, εὐδαίμων.
hard, literally, σκληρός; = difficult, χαλεπός.
haste, in all h., σὺν πολλῇ σπουδῇ; or σπουδῇ ὡς ἀνυστόν.
hat, κυνῆ, ῆς, ἡ.
have, ἔχω, impf. εἶχον, 2 a. ἔσχον; ἔστι or ὑπάρχει with dat., like Lat. *est mihi*; has to, use verbal in -τέος, or δεῖ with acc. and inf.
he, οὗτος; ὅδε; ἐκεῖνος; αὐτός after nom.; αὐτός, = *ipse*, αὐτοῦ, *ejus*.
head, κεφαλή.
hear, ἀκούω, 1 a. ἤκουσα, gen., but acc. of neut. pronouns.
heart in, τὸ ἦθος.
hearth, ἑστία.
heartless, ὠμός.
heat, θερμότης, ητος, ἡ.
heaven, οὐρανός.
heifer, μόσχος.
height, μέγεθος, τό.
heinousness, πονηρία.
Hellespont, Ἑλλήσποντος, ὁ.
help at, συλλαμβάνομαι, 2 a. συνελαβόμην, gen.; if he could h. it, ἐκών γε εἶναι; = assist, βοηθέω, dat.; ὠφελέω, acc.
helplessness, ἀπορία.
hence, ἐκ τούτων.
Hephæstus, Ἥφαιστος.
herd, ἀγέλη; verb, νομεύω.
herdsman, βουκόλος.
here, ἐνταῦθα; ἐνθάδε; = hither, δεῦρο.
hereafter, εἰσαῦθις.
Hermes, Ἑρμῆς, οῦ.
hero, ἥρως, ωος.
herself, αὐτή, gen. ἑαυτῆς, etc.
hesitate, μέλλω, 1 a. ἠμέλλησα; ὀκνέω.
hide, δέρμα, τό.
highest, see rank.
hill, ὄρος, τό.
himself, αὐτός, gen. ἑαυτοῦ, etc., § XXXII.
hinder, κωλύω μή, or, if neg. or negative notion precedes, μὴ οὐ.
his, article simply; αὐτοῦ, ἐκείνου; his own, τὰ ἑαυτοῦ, § XXXII.
historian, συγγραφεύς.
hold, ἔχω; hold an opinion, γιγνώσκω τι; get h. of, καταλαμβάνω,

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2 a. *κατέλαβον*; = abide by, *ἐπιμένω*, 1 a. *ἐπέμεινα*, dat.
home, *οἶκος*; = to home, *εἰς οἶκον*; or *οἴκαδε*.
honour, *τιμάω*; noun, *τιμή*.
honourably, *ἀδόλως*.
hope, *ἐλπίζω*, often with fut. inf.; *ἐλπίδα ἔχω*; noun, *ἐλπίς, ἴδος, ἡ*.
horrible, *φοβερώτατος πάντων*.
horse, *ἵππος*; adj., *ἱππικός*.
horsemanship, use *ἱππεύω*.
host, *πλῆθος, τό*.
hostilities, to carry on, *πολεμέω*.
house, *οἶκος, ὁ*; *οἰκία, ἡ*.
how, *ὅπως*, § IX.; *πῶς*, interrog.; *ὅπως*, dependent; *οἷα*, = what things? How many? *πόσος*; how to use, *ὅ,τι χράομαι*, dat.
however, *μέντοι*, second in clause.
huge, *μέγας*.
hundred, *ἕκατον*; a **h.** years hence, *εἰς ἕκατον ἔτη*.
hungry, *πεινάω*.
hunt, *διώκω, ξομαι*; **h.** with, *συνθηράω*, dat.; *θηράω*; noun, *θήρα*.
hurriedly, use *φθάνω*, 1 a. *ἔφθασα*, part.
hurry, away, *φθάνω οἰχόμενος*, οι *οἴχομαι ἀπελθών*.
hurt, to be, *βλαβὴν ἔχειν*.
husband, *ἀνήρ*.
husbandman, *γεωργός*.

I

I, *ἐγώ*; **I** for my part, *ἔγωγε*.
idleness, *ἀργία*.
if, *εἰ, ἐὰν* or *ἤν*, § XIV.
ignorant, *ἀμαθής*.
ill, to be, *νοσέω*.
illness, *νόσος, ἡ*.
ills, *τὰ κακά*.
immortal, *ἀθάνατος, ος, ον*.
imperilled, see **run a risk**.
impious, *ἀσεβής*; *ἀνόσιος*.
impossible, *ἀδύνατος, ος, ον*.
impulse, with one, *μιᾷ ὁρμῇ*.
impunity, with, *χαίρων*.
in, *ἐν*, dat.; in return for, *ἀνθ' ὧν*; in doing this, *ταῦτα ποιῶν*.
inasmuch as, *ἅτε*, part.
incident, *πρᾶγμα, τό*.
inclined, to be, *βούλομαι*.
increase, *αὐξάνω*; *πλείονα ἀποδίδωμι*.
incur danger, *κινδυνεύω κίνδυνον*.
indeed, *γε*, never first in a clause.
independent, *αὐτόνομος*; *αὐτάρκης* of persons.
indicate, *σημαίνω*; *δηλόω*, 1 a. *ἐδήλωσα*.
induce, *πείθω*, 1 a. *ἔπεισα*, acc.
inferior, *ἥττων*.
inflict, *ἐμβάλλω*, acc. and dat.; *ἐπιτίθημι*, acc. and dat.
influence, under the, *ὑπό*, gen.
informed, to be, *ἀκούω*; *καταμανθάνω*.
ingenuous, *ἁπλοῦς, ῆ, οῦν*.
inhabitants, *οἱ ἐνοἰκουντες*.
injure, *κακῶς ποιέω*; *ἀδικέω, ήσω*, acc.
injury, to do, *ἀδικέω*, acc.
ink, *μέλαν, ανος, τό*.
insist, *ἀναγκάζω*.
instance, for, *αὐτίκα δὴ μάλα*.
instead of, *ἀντί*, gen.
instruct, *παιδεύω, σω*.
instructions, *ἐπιστέλλω ἅττα βούλομαι*, 1 a. *ἐπέστειλα*.
intelligent, *συνετός*.
intend, *ἐν νῷ ἔχειν*.
intentions, *γνώμη*.
intercourse, to have, *ὁμιλέω*, dat.
interests, *τά τινος* (*πράγματα*).
intimate, *οἰκεῖος*.
into, *εἰς*, acc.
invert, *μεταστρέφω*, 1 a. p. *μετεστρέφθην*.
invite, *καλέω*.
invulnerable, *ἄτρωτος*.
Ionians, *Ἴωνες*.
issue commands, *ἐντέλλω, τί τινι*, 1 a. *ἐνέτειλα*.
it, *τοῦτο*; *ἐκεῖνο*; *τόδε*, § XXXII.
Ithacan, *ὁ Ἰθακήσιος*.

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J

Jar, *πίθος*, ὁ.
javelin, use, *ἀκοντίζω*.
join by, see meet.
journey, *ὁδός*, ἡ.
judge, *κριτής*; *βραβεύς* = umpire; *δικαστής*=legal.
Jumbo, Ἰουμβώ.
just, *δίκαιος*; as is j., *συν τῷ δικαίῳ*; just as (of time), *μεταξύ*, with part.; just now, *ἤδη*; *ἄρτι*; just as = like, *ὁμοίως ὥσπερ*; just as if, *ὥσπερ εἰ*; just like, *ἀτεχνῶς ὥσπερ*, part.
justified, to be, *δίκαιός εἰμι*, with infinitive.
justly, *ἐνδικῶς*.

K

Keep, *κτάομαι*; with care, *ἐπιμελέομαι*, gen.
kick, *λακτίζω*.
kid, *ἔριφος*, ὁ, ἡ.
kill, *ἀποκτείνω*, 1 a. *ἀπέκτεινα*; to be killed, *ἀποθνήσκω*, 2 a. *ἀπέθανον*.
kindly, *φιλοφρονούμενος*.
kindness, *εὐεργεσία*.
king, *βασιλεύς*.
kingdom, *βασιλεία*; *ἀρχή*.
kinsman, *συγγενής, οὗς*.
knee, *γόνυ, τό*; upon his ks., *ἐπί*, acc.
knock, *καταβάλλω*, 2 a. *κατέβαλον*.
know, *οἶδα*, impf. *ᾔδειν*; k. how to, *ἐπίσταμαι*, inf.; not to k., *ἀγνοέω*; =learn, *μανθάνω*, 2 a. *ἔμαθον*.

L

Lacedæmonians, *Λακεδαιμόνιοι*.
lady, *γυνή*.
land, *γῆ*; *πατρίς, ίδος*, ἡ=native.
large, *μέγας*.
last, at, *τελευτῶν*; *τέλος δέ*.
lately, *ἄρτι*.
latter, *ὁ δέ*.
laughter, *γελάω*.
law, *νόμος*, ὁ.
lawless, *ἄνομος*.
lay by, *κατατίθεμαι*, 2 a. *κατεθέμην*; l. hands on, *ἐπιχειρέω*, dat., 1 a. *ἐπεχείρησα*.
lead, *ἄγω*; =spend (of life), *διάγω, ξω*; l. round, *περιάγω*.
lean, *σκήπτομαι*.
leap into, *εἰσπηδάω*, 1 a. *εἰσεπήδησα, εἰς*.
learn = by inquiry, *πυνθάνομαι*, 2 a. *ἐπυθόμην*; =perceive of one's self, *αἰσθάνομαι*, 2 a. *ᾐσθόμην*; of pupils, *μανθάνω*; *καταμανθάνω*, 2 a. *ἔμαθον*.
learning, *μάθησις*, ἡ.
least, *ἥκιστα*; at least, *γοῦν*.
leave, *λείπω*, 2 a. *ἔλιπον*; *ἀπολείπω*; l. behind, *καταλείπω*; l. one's home, *ἀποδημέω*, 1 a. *ἀπεδήμησα*.
lecture, *διδαχή*, ἡ.
legs, on four, *τετρασκελής*; on two l., *δίβαμος*; on three l., *τρισκελής*.
leisurely, *βάδην*; or *σχολῇ*.
lend, *δανείζω*.
length, at, *δή*; *τότε δή*.
less, *ἧττον*.
lest, *μή*, § XXVI.
letter, *ἐπιστολή*.
liable to, *ἔνοχος*, dat.
lick, *λιχμάω*.
lie, *κεῖμαι*.
life = living, *βίος*; *τὸ ζῆν*; *ψυχή*, = the life.
light, *ἀνακαίω*, 1 a. *ἀνέκαυσα*; adj., *κοῦφος*.
lighten, *κουφίζω*, 1 a. p. *ἐκουφίσθην*.
like to, *βούλομαι*; should l. to, *βουλοίμην ἄν*, or *ἡδέως ἄν*, with opt.; adv., *ὡς, ὥσπερ*; what I like, *ἃ μοι δοκεῖ*, or *ἃ ἄν μοι δόξῃ*; adj., *παραπλήσιος*; nothing like, *οὐδὲν οἷον*.
likely, *ὡς εἰκός*; to be l., *μέλλω*, fut. inf.
lion, *λέων, οντος*, ὁ.

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listen, see **hear**.
live=exist, *ζάω*; =dwell, *οἰκέω*; l. for ever, *ἀεὶ εἶναι*.
long, *μακρός*; adv., *διὰ πολλοῦ χρόνου*; no longer, *οὐκέτι, μηκέτι*; not l. after, *οὐ πολλῷ ὕστερον*; long for, *ἐπιθυμέω*, gen.; *ποθέω*, acc.; l. to, *ἐφίεμαι*.
look at, *βλέπω*; *σκοπέω*, acc.
lord, *κύριος*.
lose, *ἀποβάλλω*, 2 a. *ἀπέβαλον*; *ἀπόλλυμι* = lose by destruction, 1 a. *ἀπώλεσα*; =miss, *ἁμαρτάνω*, 2 a. *ἥμαρτον*; =be deprived of, *στέρομαι*, 1 a. p. *ἐστερήθην*, with gen.; = lay aside, *ἀφίημι*, pf. *ἀφεῖκα*.
loss, to be at a, *ἀπορέω*.
loud, *μέγας*.
love, *φιλέω*; *ἀγαπάω*; be in l. with, *ἐράω*, 1 a. p. *ἠράσθην*, with gen.; noun, *ἔρως* (of the passion, like *ἐράω*).

M

Macedonia, *Μακεδονία*.
mad, *μαίνομαι*, 2 a. *ἐμάνην*.
magnanimity, *μεγαλοψυχία*.
maiden, *παρθένος, ἡ*.
majesty, adj., *σεβαστός*.
make, *ποιέω*; m. one's way, *ἀνύτω ὁδόν*, 1 a. *ἤνυσα*; m. inquiry, *πυνθάνομαι*, 2 a. *ἐπυθόμην*, *περί*, gen.; m. use, see **use**; m. haste, *φθάνω*, with part.; m. preparations, see **prepare**; m. away with, *βιάζομαι*, 1 a. *ἐβιασάμην*; m. one's wife, marry, *γαμέω*, 1 a. *ἔγημα*; m. an effort, *πειράομαι*; m. a mutual agreement, *ἀνθομολογέω*, *περί*, gen.; m. reparation, *δίκας διδόναι*; m. mention of, *μνημονεύω*, acc.
man, *ἀνήρ, ἀνδρός, vir*; *ἄνθρωπος, homo*; adj., *ἀνθρώπινος*.
manage, *χράομαι*, 1 a. *ἐχρησάμην*, dat.
manager, *ἐπιμελητής*.
manner, in such, *οὕτως*.
many, *πολύς*; the m., *οἱ πολλοί*.
march against, *ἐπιστρατεύω*, dat.
Mardonius, *Μαρδόνιος*.
marry, *γαμέω*.
master, *δεσπότης*.
may, *πάρεστι*; *ἔξεστι*; parts. *παρών, ἐξόν*, used absolutely.
mean, adj., *φαῦλος*; =mention, *λέγω*; =wish, *βούλομαι*.
means, by fair m., *σὺν τῷ δικαίῳ*; by all m., *πῶς γὰρ οὔ*; by no m., *οὐδαμῶς*; by this m., *ταύτῃ*; =possessions, *οὐσία, ἡ*; acc. to his means, *ἐκ τῶν ὑπαρχόντων*.
meet, *ἀπαντάω*, 1 a. *ἠπάντησα*, *εἰς*, acc.; m. with, *τυγχάνω*, 2 a. *ἔτυχον*, gen.
melancholy mad, to be, *μελαγχολάω*.
Meleager, *Μελέαγρος*.
Menippus, *Μένιππος*.
men's apartment, *ἀνδρών, ῶνος, ὁ*.
merciful, *ἵλεως, ως, ων*.
Merope, *Μερόπη*.
messenger, *ἄγγελος*.
midst, in her, *οἰκεῖος*.
might, opt. with *ἄν*; *πάρεστι*.
mind, with this, *ταῦτα γνούς*.
mine, of, *ἐκ τῶν ἐμῶν*.
mingle, *συμμίγνυμι*, 2 a. p. *συνεμίγην, σύν*.
mischievous, *πανοῦργος*.
miser, *φιλάργυρος*.
misfortune, *συμφορά, ἡ*.
mishap, *πάθος, τό*.
mission, his, *ἐφ' ἃ ἦλθεν*.
mist, *ὁμίχλη*.
mistake, *ἁμαρτάνω*, 2 a. *ἥμαρτον*.
modern, *ὁ νῦν*.
molest, *σίνομαι*.
monarch, *ἄρχων*; *βασιλεύς*.
money, *χρυσός*; *ἀργύριον*; *χρήματα*.
monster, *τέρας, τό*.
mood, to be in a diff. mood, *ἀλλοίως ἔχειν ἤ*.
more, advb., *μεῖζον*; *πλέον*; m.

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than any other man, εἷς γε ἀνήρ.
moreover, ἔπειτα δέ; πρὸς δ' ἔτι; καὶ δὴ καί; καὶ μήν.
morning, ἕως; in the m., ἔωθεν.
mortal, θνητός; ms., οἱ θνητοί.
most, πλεῖστος; adv., πλεῖστα; m. of all, μάλιστα πάντων.
mother, μητήρ.
mount, ἀναβαίνω, 2 a. ἀνέβην ἐπί, acc.
mountain, ὄρος, τό.
mouth, στόμα, τό.
moved, to be, πάσχω; κινέομαι.
much, πολλά, or μεγάλως.
murder, φόνος; vb., ἀποκτείνω, 1 a. ἀπέκτεινα.
murderer, ἀνδροφόνος.
must, δεῖ; verbal in -τέος, § XXV.
my, ὁ ἐμός; μου, or ἐμοῦ, not standing between the article and noun, § XXXII.

N

Name, ὄνομα; by n., ὀνόματι; vb., ὀνομάζω; have a good n., εὖ ἀκούω.
native land, πατρίς, ἴδος, ἡ.
naturally, πεφυκώς, pf. of φύω.
naval engagement, ναυμαχέω, ἥσω.
near, ἐγγύς, gen.; πλησίον, gen.; a nearer parallel, ἐγγύτερον; to be n., ἔχομαι, gen.; πλησίον εἶναι, gen.
necessary, what is, τὰ ἀναγκαῖα; τὰ δέοντα; whatever is, ἐάν τι δέῃ; when n., εἴ τι δεῖ, ἐάν τι δέῃ.
need, χρή; δεῖ; τὰ δέοντα; ὅ,τι ἂν δέῃ; =require, δέομαι, gen.; ἐνδεής εἰμί, gen.
needy, ἐνδεής.
neglect, ἀμελῶς ἔχειν περί.
neglected, ἀθεράπευτος; ὀλιγωρηθείς.
neglectful, ἀμελῶς ἔχειν περί.
neighbour, ὁ πλησίον.
neither, nor, οὔτε, οὔτε.
never = at any time, οὔποτε, μήποτε; =no longer, οὐκέτι, μηκέτι; in prohibitions, μήποτε.
nevertheless, οὐ μὴν ἀλλά; ἀλλ' ὅμως.
next day, τῇ ὑστεραίᾳ.
night, νύξ, κτός, ἡ.
nine, ἐννέα.
no, οὐ δῆτα; no one, οὐδείς, μηδείς; no longer, οὐκέτι, μηκέτι.
noble, καλός; γενναῖος; n. and good, καλὸς κἀγαθός.
noise, θόρυβος, ὁ.
none, οὐδείς, μηδείς; there is n. who does not, οὐδεὶς ὅστις οὐ, § XVIII. 4; none the less, οὐχ ἧκιστα.
noon, about, περὶ μεσημβρίαν; noun, μεσημβρία.
not, οὐ; μή; οὐκ before vowel, οὐχ before aspirate, § XXVI.; in questions, οὐκοῦν, § XIX.; not only not, οὐχ ὅπως, § I. 3.; not yet, οὔπω; not only, οὐ μόνον.
nothing, οὐδέν, μηδέν; there's n. like, οὐδὲν οἷον.
notice, ἐννοέω, 1 a. ἐννόησα.
now = so, then, or accordingly, οὖν; δέ, neither standing first in a clause; now, of time, νῦν; ἐν τούτῳ τῷ χρόνῳ; just now, ἤδη; now then, νῦν δή, or ἄγε δή, or φέρε δή; now when, καί, gen. absolute.
number, ἀριθμός, ὁ.

O

O, ὦ.
oak, δρῦς, υός, ἡ.
oar, κώπη.
oath, ἃ ὤμοσεν; vb., ὄμνυμι, ἤ μήν.
obedient, ὑπήκοος.
obey, πείθομαι, dat.
oblige, χαρίζομαι, 1 a. ἐχαρισάμην, acc. and dat.; to be obliged, χάριν εἰδέναι.
obol, ὀβολός, ὁ.

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observe, *ὁράω*, 2 a. *εἶδον*; *αἰσθάνομαι*, 2 a. *ἠσθόμην*.
obtain, *τυγχάνω*, 2 a. *ἔτυχον*, gen.; *κτάομαι*, 1 a. *ἐκτησάμην*, pf. *κέκτημαι*.
occur, *γίγνομαι*, 2 a. *ἐγενόμην*, 2 pf. *γέγονα*; what has o., *τὰ γεγενημένα*, or *τὰ γενόμενα*.
Odysseus, *Ὀδυσσεύς, έως, ὁ*.
Œdipus, *Οἰδίπους, οδος, ὁ*.
of, gen.; or *ἀπό*, away from; *ἐκ*, out of.
off, *ἐκ*.
offence, *αἰτία*; *ἀδίκημα, τό*.
offender, use *ἁμαρτάνω*.
offer, *ὑπισχνέομαι*, 2 a. *ὑπεσχόμην*, fut. inf.
officer, *λοχᾱγός*; = servant, *ὑπηρέτης*.
often, *πολλάκις*; oftener, *πλεονάκις*.
old man, *γέρων*; = born, *γεγονώς*, acc.; = ancient, *παλαιός*; = aged, *γεραιός*; the men of old, *οἱ πάλαι*, or *οἱ παλαιοί*.
Olympia, *Ὀλυμπία, ἡ*.
on, *ἐπί*, dat.; = upon (horse), *ἐπί*, gen.; on to, upon, *ἐπί*, acc.; on this, *ἐκ τούτου*.
once, on a time, *ποτε*; *ἡμέρᾳ τινί*; at once, *εὐθύς, ταχύ*, or *φθάνω*, part.; the once great, *ὁ πρὶν μέγας*.
one, *εἷς*; = a certain one, *τις*; one day, *ποτε*; *ἡμέρᾳ τινί*; one night, *νυκτός τινος*, or dat.; one another, *ἀλλήλω*; the one, the other, *ὁ μέν, ὁ δέ*.
only, adv., *μόνον*; adj., = alone, *μόνος*.
open, *ἀνοίγω*, 1 a. p. *ἠνοίχθην*.
openly, *ἐν τῷ φανερῷ*.
opinion, to hold this, *ταῦτα γνῶναι*; noun, *γνώμη* (*γιγνώσκω*).
oracle, *μαντεῖον*; *χρηστήριον*.
order, *κελεύω*, 1 a. *ἐκέλευσα*; in o. that, *ὡς, ὅπως, ἵνα*; or *βούλομενος*; order not, *κελεύω μή*, or *οὐκ ἐάω*.
origin = birth, *γένος, τό*.
orphan, *ὀρφανός*.
other, *ἄλλος*; o. of two, *ἕτερος*.
otherwise, *εἰ μὴ διὰ τοῦτο*.
ought, *χρή*, impf. *ἔχρην*.
our, *ἡμέτερος*; *ἡμῶν*, § XXXII.
ourselves, *ἡμεῖς αὐτοί*.
out of sight, *ἄφαντος*.
Outis, *Οὖτις* = nobody.
over = at, *ἐπί*, dat.
overlook, *ὀλιγωρέω*, 1 a. *ὠλιγώρησα*, gen.
oversee, *ἐφοράω*.
overtake, *καταλαμβάνω*, 2 a. *κατέλαβον*.
owe, *χάριν εἰδέναι*, of gratitude.
own, his, her, etc., *ὁ ἑαυτοῦ, ἧς*; what is, *τὰ ἑαυτοῦ*, etc., § XXXII.
ox, *βοῦς, ὁ*.

P

Page, *παῖς, δός, ὁ*.
paint, *ζωγραφέω*, 1 a. *ἐζωγράφησα*.
painter, *ζωγράφος*.
palace, *βασίλεια, τά*.
Pandora, *Πανδώρα*.
panic struck, to be, *καταπλήττομαι*, 1 a. p. *κατεπλήχθην*.
paralyze, *καταπλήττω*.
pardon, *συγγιγνώσκω*, 2 a. *συνέγνων*, acc. and dat., *τί τινι*.
parent, *γονεύς*; *ἐκ τινος γενέσθαι*.
park, *παράδεισος, ὁ*.
Parrhasius, *Παῤῥάσιος*.
part, to take, see **take**; the greater p., *τὸ πολύ*; of the money, *τὰ πολλὰ τῶν χρημάτων*.
parted, to be, *ἀπαλλάττομαι*, 2 a. *ἀπηλλάγην*.
particular, *τις*.
pass a wretched time, *ἀθύμως διάγω*.
passenger, *ἐπιβάτης*.
pay, poun, *μισθός*; to pay, *ἀποδίδωμι*; pay out, *ἐκτίνω*; pay up, *ἀποτίνω*, 1 a. *ἀπέτισα*.
peace, *εἰρήνη*; make p., *ποιέω*; *πράττω*.

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peculiar, ἀλλόκοτος ; ἰδιογενής.
penalty, ἐπιτιμία ; ζημία.
people, δῆμος, ὁ ; οἱ ; οἱ ἄνθρωποι.
perceive, αἰσθάνομαι, 2 a. ἠσθόμην.
perform a service, ὑπηρετέω, τί τινι.
perhaps, ἴσως, or ἴσως ἄν, opt.
perish, ἀπόλλυμαι, fut. ἀπολοῦμαι ; ἀποθνήσκω ; 2 a. ἀπέθανον ; διαφθείρω in pass. ; 2 a. διεφθάρην.
permission, use inf. of δίδωμι, 2 a. inf. δοῦναι.
perpetrate, τελέω.
Persia, ἡ Περσική.
Persians, Πέρσαι, οἱ.
persuade, πείθω, 1 a. ἔπεισα, acc.
Philip, Φίλιππος.
philosopher, φιλόσοφος.
Phintias, Φιντίας.
pick up, ἀναιρέω, 2 a. ἀνεῖλον.
picture, ζωγράφημα, τό ; γραφή, ἡ.
piece of bread, ἄρτος, ὁ ; of wood, ξύλον, τό.
pilot, κυβερνήτης.
pitch, at the p. of his voice, φθεγξάμενος ὅσον δυνατὸς ἦν.
pity, κατοικτείρω ; οἰκτείρω ; ἐλεέω, 1 a. ἠλέησα.
place, τόπος ; verb, τίθημι, 1 a. ἔθηκα ; p. on, ἐπιτίθημι, ἐπί, acc. ; p. before or beside, παρατίθημι, acc. dat. ; in p. of, ἀντί, gen.
plain, πεδίον, τό.
plan, μηχανή.
planted, πεφυτευμένος.
play, παιδιά, ἡ.
pleasant, ἡδύς, ἡδίων ; εὐδαίμων.
please, χαρίζομαι, dat. ; ἀρέσκω, dat.
pleasure, to give, χαρίζομαι, ἐχαρισάμην, dat.
plot against, ἐπιβουλεύω, dat.
pocket, λαμβάνω ; κτάομαι.
poem, ποίημα, τό.
poet, ποιητής.
point, at p. of death, fut. of θνήσκω.
poison, φάρμακον.
poisoned, to be, φάρμακον πιεῖν.
Polybus, Πόλυβος.
Polyphemus, Πολύφημος.
poor, πένης, ητος.
Porus, Πῶρος.
possess one's self of, κτάομαι, pf. κέκτημαι.
possible, with participles use ἄν ; as soon as p., ὡς, or ὅτι τάχιστα ; it is not p. that, οὐκ ἔσθ' ὅπως.
poverty, πενία.
power, ἐξουσία ; in one's p., πάρεστι ; in = under one's p., ἐπί τινι γενέσθαι.
powerful, δυνατός ; all p., πάντα δυνάμενος.
praise, noun, ἔπαινος, ὁ ; vb., ἐπαινέω, ἐσω.
pray, εὔχομαι.
precipitate, ῥίπτω.
predestined, προειρημένος.
predict, προλέγω.
preparations, τὰ παρεσκευασμένα.
prepare, παρασκεύαζομαι.
prescribe, ὁρίζω, pf. pass. ὥρισμαι.
presence, into one's, παρά, acc. ; in p. of, πάρειμι, gen. absol.
present, for the p., τὸ νῦν εἶναι ; = to give, δωρέομαι, 1 a. ἐδωρησάμην ; to be p., πάρειμι.
presently, εὐθύς.
preserve, σώζω ; of peace, ἔχω.
pretend, προσποιέομαι.
prevent, κωλύω, with μή, or if a neg. idea precedes, μὴ οὐ ; ἐμποδὼν εἶναι μὴ οὐ, § XXVI.
prey, θηρία, τά.
pride one's self, ἀγάλλομαι, ἐπί, dat. ; or dat. alone.
priest, ἱερεύς.
prison, in, ἐν δεσμοῖς, or δεδεμένος.
prisoner, δεσμώτης, ου, ὁ.
prize, ἆθλον ; of victory, νικητήριον.
probably, ὡς εἰκός ; or ὡς ἔοικεν.
proceed, ἔρχομαι ; τοῦ πόρρω ἰέναι.
proceedings, τὰ ποιηθέντα ὑπό, gen.
Prometheus, Προμηθεύς.
promise, ὑπισχνέομαι, 2 a. ὑπεσχόμην, with fut. inf.
property, τά τινος (κτήματα).

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prophet, *προφήτης*.
propitious, *ἵλεως, ως, ων*.
proportion, in p. to what he gives, *ὧν ἂν δῷ*.
proposal, *λόγος*.
prosecute, *διώκω*, acc., *περί*.
prosperity, adj. *εὐδαίμων*.
prudent, *σώφρων*.
public, the, *ὁ δῆμος* ; *οἱ πολῖται*.
publish, *κηρύττω, ξω*.
punish, *κολάζω*, 1 a. *ἐκόλασα* ; *τιμωρέομαι*, acc. ; *ἀμύνομαι*, fut. *ἀμυνοῦμαι*, acc.
punishment, *ζημία* ; *δίκη*.
pupil, *μαθητής*.
purchase, *πρίαμαι*.
purple, *πορφυρίς, ίδος, ἡ*.
purpose, to no p., *μάτην* ; one's p., say, *what one desires*.
pursue, *διώκω*, 1 a. *ἐδίωξα*.
put back, *μετατίθημι*, 1 a. *μετέθηκα* ; p. to death, *ἀποκτείνω*, passive, *ἀποθνήσκω, aors.*, *ἀπέκτεινα*, and *ἀπέθανον* ; = place, *τίθημι* ; = put on (of clothes), *ἐνδύομαι*, 1 a. *ἐνεδυσάμην* ; = place on, *ἐπιτίθημι ἐπί*, acc. ; put close to, *προσαρμόζω*, 1 a. *προσήρμοσα*.

Q

Quality, bad, *κακία, ἡ*.
quarrel, *ἔρις, ιδος, ἡ*.
queen, *βασίλεια*.
quickly, *ταχύ* ; *ταχέως* ; as q. as possible, *ὡς* or *ὅτι τάχιστα*.
quite, *πάνυ*.
quiver, *φαρέτρα*.
quoth, *εἶπεν* ; *ἔφη*.

R

Race, *γένος, τό* ; the human, *τὸ ἀνθρώπων γ.*
rage, in a, *ὀργισθείς*.
raise to life, *ἀνίστημι*, 1 a. *ἀνέστησα*.
range, out of, *ἔξω βέλους*.
rank, of the highest, *ἐντιμότατος*.
rascal, *πανοῦργος*.
rate, at any, *γοῦν*.
rather, *μᾶλλον*.
ratify, *ἐμπεδόω, ώσω*.
reach in safety, *ἀποσωθῆναι, εἰς*.
read, *ἀναγιγνώσκω*, 2 a. *-έγνων*.
reading, *ἀναγιγνώσκω*.
really, *τῷ ὄντι*.
rear, *τρέφω*, 2 a. p. *ἐτράφην*.
reason, for what r., *διὰ τί* ; *ὅτου ἕνεκα*.
recall, *κατάγω*, 2 a. *κατήγαγον*.
receive, *λαμβάνω*, 2 a. *ἔλαβον* ; r. back = welcome, *δέχομαι*, 1 a. *ἐδεξάμην* ; r. in return, *ἀντιλαμβάνω, λήψομαι* ; rec. share of, *μετέχω*, gen.
recent, *ὁ ἄρτι γενόμενος*.
recently, *ἄρτι*.
recite, *ἀναγιγνώσκω*.
recognise, *ἀναγιγνώσκω*, 2 a. *ἀνέγνων*.
recover, *ἀναλαμβάνω*, 2 a. *-έλαβον*.
referring to, *πρὸς ταῦτα*.
reflect, *ἐνθυμέομαι*, 1 a. *ἐνεθυμησάμην*, with gen., = think deeply on ; simply *think* or *consider*, with *ὅτι*, or *ὡς*, *ἐννοέομαι* ; or *ἐννοέω*, 1 a. *ἐννόησα*.
refrain from, cannot, *οὐχ οἷός τε εἰμι μὴ οὐ*.
refuse to, *οὔ φημι ἐθέλειν* ; or *οὐ βούλομαι* ; or simply *οὐ*.
regard, in, to, *περί*, gen. ; verb, *νομίζω* ; to be r. as, *ἀξιοῦσθαι*.
regarding, *περί*, gen.
regardless, *ὑπεριδών*.
regret, see **repent**.
reign over, *ἄρχω*, gen.
reins, *ἡνία, τά*.
reject, *ἀποδοκιμάζω, άσω*.
rejoice, *ἥδομαι*, part., would rej. to, say, would gladly, opt. with *ἄν*, *ἐπί*, dat.
remain, *μένω* ; *καταμένω* ; *διατρίβω*.
remark, noun, *ῥῆμα, τό* ; vb., *λέγω, εἶπον* ; remarks, *τὰ ῥηθέντα* ; by the rem., say, *saying*.

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remarkable, *ἐπίσημος.*
remember, *μνήμην ἔχειν τινός* ; = keep in mind, *μνημονεύομαι*, 1 a. *ἐμνημονευσάμην.*
remove, *ἀφαιρέω*; *ὑπεκκομίζω*, 1 a. *ὑπεξεκόμισα* = secretly.
rendezvous, *τόπος συγκείμενος.*
reparation, see make.
repast, *ἑορτή.*
repeatedly, *πολλάκις.*
repent, *μεταμέλει τινί τινος.*
reply, *ἀποκρίνομαι*, 1 a. *ἀπεκρινάμην.*
report, *λόγος.*
reputation, to have good or bad, *εὖ, κακῶς ἀκούειν ὑπό*, or *παρά*, gen.
request, *αἰτέω.*
resentment, in, *ὀργισθείς.*
resolve, *βούλομαι* ; *μοι δοκεῖ.*
respects, in other, *ἄλλως.*
rest, *οἱ ἄλλοι* ; r. content, *ἀγαπάω*, dat.
restore, *ἀναδίδωμι*, 1 a. p. *ἀνεδόθην* ; *ἀποδίδωμι.*
retreat, *ἀναχωρέω.*
return, in r. for, *ἀνθ' ὧν* ; verb, *κατέρχομαι*, 2 a. *κατῆλθον* ; *ἀναχωρέω*, 1 a. *ἀνεχώρησα* ; *ἀνέρχομαι*, 2 a. *ἀνῆλθον* ; ret. in safety, *ἀνασώζομαι εἰς*, 1 a. *ἀνεσώθην* ; = answer, see answer.
reverence, *αἰδέομαι* ; *καταιδέομαι*, acc.
reward, *μισθός*, *ὁ.*
rich, *πλούσιος.*
rid, get r. of, *ἐκποδὼν ποιεῖν*, or *ἀφανίζειν*, of state criminals.
riddle, *αἴνιγμα, τό* ; ask a r., *αἰνίγμα προβάλλειν.*
ride, *ἐλαύνω* ; *ἱππεύω.*
rider, *ἀναβάτης*, *ὁ.*
rise, of sun, *ἀνίσχω*, *ἀνατέλλω* ; = to get up, *ἀνίσταμαι*, 2 a. *ἀνέστην.*
roar away, *βοάω.*
rob, *στέρομαι*, gen., 1 a. p. *ἐστερήθην.*
robber, *κλώψ, ωπός* ; *κλέπτης* ; *λῃστής.*
roof, *τέγος, τό.*
room, *οἴκημα, τό* ; in r. of, *ἀντί*, gen.
rouse, *ἐγείρω*, 1 a. p. *ἠγέρθην.*
ruffian, *πανοῦργος.*
ruin, *ἀπόλλυμι* ; noun, *τὸ ἀπολέσθαι.*
rule, *νόμος*, *ὁ* ; r. over, *ἄρχω*, gen.
ruler, *ἄρχων, οντος*, *ὁ.*
run, *τρέχω*, 2 a. *ἔδραμον* ; r. away, *ἀποφεύγω* ; 2 a. *ἀπέφυγον* ; r. up to, *προστρέχω*, 2 a. *προσέδραμον*, dat. ; r. a risk, *κινδυνεύω κίνδυνον.*
rush out, *ἐκπίπτω*, 2 a. *ἐξέπεσον* ; r. at, *προσφέρω, πρός*, acc., 1 a. p. *προσηνέχθην.*

S

Sacrifice, *θύω* (of priest), dat. ; mid. of person consulting ; s. in honour of, *ἐπισφάζω*, dat. ; 2 a. p. *ἐπεσφάγην.*
sacrilegious, *ἱερόσυλος.*
saddest, *οἴκτιστος.*
safe, *σῶς* ; get s. home, *ἀνασώζομαι, εἰς*, 1 a. p. *ἀνεσώθην.*
safety, in, *ἀσφαλῶς* ; noun, *σωτηρία.*
sail, *πλέω* ; s. back, *ἀναπλέω* ; s. away, *ἀποπλέω* ; s. across, *πλέω*, pf. *πέπλευκα.*
sailor, *ναύτης* ; *ὁ πλέων.*
saint, *δίκαιος.*
sake, for s. of, *ἕνεκα*, gen.
Salamis, *Σαλαμίς, ῖνος, ἡ.*
sale, *πώλησις, ἡ.*
same, *ὁ αὐτός*, or *αὐτός* ; the s. thing, *ταὐτά.*
sane, *ὑγιὴς τὰς φρένας.*
savage, *ἄγριος.*
save, *σώζω*, 1 a. *ἔσωσα.*
say, *φημι* ; *λέγω* ; *φάσκω* = allege ; *λαλέω* = talk.
sayings, his, *ὅσα ἔλεξεν* ; or *τὰ λεγόμενα*, or *λεχθέντα ὑπ' αὐτοῦ.*
scattered about, *διασκεδάννυμι*, 1 a. p. *διεσκεδάσθην.*
scene of disaster, *πάθος, τό.*
scholar, *μαθητής.*
scornful, with smile, *σαρδάνιον γελῶν.*

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scream, ἀνακράζω, 2 a. ἀνέκραγον.
sea, θάλαττα.
search, ἐρευνάω; ζητέω, 1 a. ἐζήτησα.
secret, the, τὰ κρυπτά.
secretly, λανθάνω, 2 a. ἔλαθον, with part.
secure = accomplish, τελέω.
see, ὁράω, 2 a. εἶδον, fut. ὄψομαι; = ascertain, seek, σκοπέω, ζητέω; see to it, ἐπιμελέομαι ὅπως, or ὅπως μή, § IX.
seek = desire, βούλομαι; = search for, ἐρευνάω; ζητέω.
seem, δοκέω.
seize, λαμβάνω, 2 a. ἔλαβον.
select, ἐκκρίνω.
selfishness, πλεονεξία.
sell, ἀποδίδομαι; πωλέω, 1 a. p. ἐπωλήθην.
send, πέμπω, 1 a. ἔπεμψα, 1 a. p. ἐπέμφθην; s. to, εἰς; s. for, μεταπέμπομαι, 1 a. μετεπεμψάμην, acc.; s. back, ἀφίημι, 1 a. ἀφῆκα.
servant, παῖς; δοῦλος.
serve, ὑπηρετέω, dat., or τί τινι.
service, see **perform**.
servitude, δουλεία.
set free, ἐλευθερόω; s. one's heart on, ἐράω, gen.; s. out, πορεύομαι; of the sun, δύνω; s. small store on, περὶ μικροῦ ποιεῖσθαι, acc.
seven, ἑπτά.
seventy, ἑβδομήκοντα.
several, ἔστιν οἵ; or ἔνιοι.
severe, καρτερῶς.
severity, χαλεπότης, ητος, ἡ.
shadow, σκιά.
share, to give, μεταδιδόναι τινός τινι; to have, μετέχειν, gen.
she, ἐκείνη; αὕτη, or art. ἡ, § XXXII.
sheep, οἶς, οἰός, ὁ, ἡ.
shepherd, ποιμήν, ένος.
shield, ἀσπίς, ίδος, ἡ.
ship, ναῦς; πλοῖον.
shipwrecked, to be, ναυαγέω, 1 a. ἐναυάγησα.
shore, ἀκτή.
short, adj., βραχύς; s. time ago, ὀλίγῳ πρότερον.
should = would be, opt. or inf. with ἄν; = ought to, χρή, ἔχρη; δεῖ, ἔδει.
shout into, διαγγέλλω, εἰς, vbl. διαγγελτέος; s. aloud, ἀλαλάζω, 1 a. ἠλάλαξα.
show = discover, ἀναφαίνω, 1 a. ἀνέφηνα; δείκνυμι; ἀποδείκνυμι; s. concern, κήδομαι, gen.; s. interest, προσέχειν τὸν νοῦν, dat.
side with, γενέσθαι, μετά, or πρός, gen.
silence in, σιωπῇ.
silent, to be, σιγάω; σιωπάω; σιγή ἐστι, dat.
silly, ἄφρων.
since, ἐπεί; ἐπειδή; ἄτε, with part.; ἐξ οὗ, = *ex quo tempore*.
sink, καταδύνω, 2 a. κατέδυν, intrans.
sit, κάθημαι; ἕζομαι; s. by, παρακάθημαι; s. down, καθέζομαι.
situation, in this, ἐν τούτοις; ὅπως ἔχει.
skilfully, δεινῶς; ὀρθῶς.
skill, τέχνη.
slave, δοῦλος.
slavery, δουλεία.
slay, see **kill**, ἀποκτείνω, pass. ἀποθνήσκω.
sleep, καθεύδω; κοιμάομαι, 1 a. p. ἐκοιμήθην; = noun, ὕπνος, ὁ.
slowly, βάδην.
slumber, ὕπνος, ὁ.
small, μικρός.
smite, παίω, 1 a. m. ἔπαισάμην.
so, οὖν, δέ, never first in clause; with adjs. and advbs., οὕτω (before vowel, οὕτως); = thus, ὧδε; **so far from**, say, *not only not, but*, etc.; **so much**, οὕτως; *so many*, τοιοῦτος; = accordingly, ἐκ τούτου; or τούτων οὕτως ἐχόντων; **so much that**, τοσοῦτον (followed by ὥστε with inf. or indic.); **so far**, see **so much**.

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Socrates, Σωκράτης, ους.
soldier, στρατιώτης.
solve, διειτεῖν ; λύειν.
some, τις ; ἔνιοι ; ἔστιν οἵ ; some, others, οἱ μέν, οἱ δέ.
sometimes, ἔστιν ὅτε ; or ἐνιότε ; s. time, ποτε ; s. time afterwards, ὀλίγῳ ὕστερον.
son, υἱός ; γεγονὼς ἐκ ; παῖς.
soon, ταχύ ; ταχέως.
sooner, θᾶττον ; μᾶλλον, ἤ, gen. ; s. after, ὀλίγῳ ὕστερον.
sorrow, ἄχθομαι, part.
sorry, to be, ἄχθομαι, dat.
sort, what s. of, ὁποῖος ; of all s., παντοῖος ; παντοδαπός.
soul, ψυχή.
soundly, βαθύν (sc. ὕπνον).
spare, φείδομαι, 1 a. ἐφεισάμην, gen.
speak, λέγω ; φημι ; s. the truth, ἀληθεύω, or ἀληθῆ λέγω ; without sp., σιωπῶν ; = exclaim, φθέγγομαι ; sp. freely, παῤῥησιάζω, 1 a. ἐπαῤῥησιασα ; be well sp. of, εὖ ἀκούειν ὑπό.
spear, δόρυ, ατος, τό.
speed, at full, ἀνὰ κράτος.
speedily, ταχύ ; ταχέως ; εὐθύς.
spend on, δαπανάω, ἀμφί, acc. ; ἀναλίσκω, acc., ἐπί, dat. ; of life, διάγω, διατριβω.
Sphinx, Σφίγξ, γγός, ἡ.
spoil, ἀπόλλυμι ; φθείρω.
spot, τόπος, ὁ.
spring into, εἰσπηδάω, 1 a. εἰσεπήδησα ; sp. on one's back, ἀναβαίνω, 2 a. ἀνέβην, ἐπί, acc. ; sp. up on, ἀναπηδάω ἐπί, acc.
spy, κατάσκοπος ; verb, καθοράω, 2 a. κατεῖδον.
staff, βακτηρία ; ῥάβδος, ἡ.
stand, fast or firm, μένω ; ἵσταμαι, 2 a. ἔστην.
state, πόλις, ἡ.
statesman, πολιτικός.
stay, μένω ; καταμένω.
steal, κλέπτω, 1 a. ἔκλεψα.
steed, see **horse**.
steep, ὑψηλός.
step, to take, ποιεῖν τι.
stick, ῥάβδος, ἡ.
still, ἔτι ; = nevertheless, ὅμως.
stir, ὁρμάομαι.
Stoic, Στωικός.
stone to death, καταλεύω, 1 a. p. κατελεύσθην.
stop, παύομαι.
store, set small s. on, περὶ μικροῦ ποιεῖσθαι, acc.
storm, χειμών, ῶνος, ὁ.
story, the s. goes, ὡς λέγουσι.
straightway, εὐθύς ; ἅμα, part.
strange, θαυμαστός ; s. to say, ὅπερ ἦν θαυμαστόν.
stranger, ξένος.
strangle, ἀπάγχομαι.
street, ὁδός.
strength, δύναμις, εως, ἡ.
strengthen, συνισχυρίζω.
strike, παίω ; τύπτω ; πατάσσω ; πλήττω, of disease ; aor. ἐπάταξα ; 1 a. p. ἐπλήχθην.
strive, πειράομαι.
strong, ἰσχυρός.
strongly, πολλά.
struggle, ἀγών, ῶνος, ὁ.
student, μαθητής.
studies, μαθήματα, τά.
Styx, Στύξ, γός, ἡ.
subdue, νικάω, 1 a. p. ἐνικήθην.
subject, ὑπήκοος.
submission, to make, ὑπήκοος γενέσθαι, dat.
suborn, ὑφίημι, 1 a. ὑφῆκα.
subsist on, see **eat**.
succeed = be able, δύναμαι ; s. in command, διαδέχομαι, 1 a. διεδεξάμην, acc.
succour, βοηθέω ; ἐπικουρέω, dat.
such, τοιοῦτος ; s. men as these, οἷοι οὗτοι ἄνδρες ; s. as to, οἷος, inf.
suddenly, ἐξ ἀπροσδοκητοῦ.
suffer, πάσχω, πείσομαι, 2 a. ἔπαθον ; after much s., πολλὰ παθών ; = allow, ἐάω, impf., εἴων ; s. ex-

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treme penalty, *ἐσχάτην δίκην διδόναι*; s. from disease, *κάμνειν νόσῳ*, or *νοσέω*.
suffering, *πάθος, τό*.
suite, *οἱ περί*, or *ἀμφί*, acc.
suitor, *μνηστήρ, ἥρος, ὁ*.
sum of money, *ἀργύριον*; *χρυσός*.
summon, *καλέω*; to one's aid, *προσκαλέομαι*; to one, *παρακαλέω, παρά*, acc.
sun, *ἥλιος, ὁ*.
sunheat, *τὸ θάλπος τοῦ ἡλίου*.
sunlight, or sunshine, *αὐγαὶ τοῦ ἡλίου*.
sunset, *δυσμαὶ ἡλίου*.
support, *βοηθέω*, dat.; *τρέφω* = rear.
suppose, *ἡγέομαι*; *οἶμαι*, impf. *ᾠμην*.
sure, to be, *δήπου*; I am s., *οἶδ' ὅτι*, used parenthetically.
surely, *δῆτα*; *εὖ οἶδα*.
surety, to become, *ἐγγυάομαι*.
surly, *στυγνός*; *χαλεπός*.
surpass, *περιγίγνομαι, γενήσομαι*, gen.; *ὑπερβάλλω*, pf. *ὑπερβέβληκα*.
surprise, *θαυμάζω*.
suspect, *ὑπωπτεύω, μή*.
sway, have under, *κρατέω*, gen.
swear, *ὄμνυμι*, fut. inf.; s. in turn, *ἀντόμνυμι*, 1 a. *ἀντώμοσα*.
swiftness, *ταχυτής, ῆτος, ἡ*.
swing, *μετεωρίζω*, 1 a. *ἐμετεώρισα*.
Syracusans, *Συρακόσιοι, οἱ*.

T

Table, *τράπεζα*.
take, *λαμβάνω*, 2 a. *ἔλαβον*; pass. *ἁλίσκομαι*, 2 a. *ἥλων*; t. a step, *τοῦτο ποιεῖν*; t. one's seat, *ἀναβαίνω*, 2 a. *ἀνέβην*; t. away = lead away, *ἀπάγω*; t. back to, *ἀπάγω*, 2 a. *ἀπήγαγον*; t. back an answer, *ἀπαγγέλλω*, 1 a. *ἀπήγγειλα*; t. advantage, *πλεονεκτέω*; t. care, *ἐπιμελέομαι*, gen., vbl. *ἐπιμελητέος*; t. from, *ἀφαιροῦμαι*, 2 a. *ἀφειλόμην*, two accus.; t. part, *μετέχω*, gen.; *σύνειμι*, dat.; t. one's self off, *οἴχομαι ἀπιών*, or *ἀπελθών*; *ἀποστῆναι*; t. up, *ἀναλαμβάνω*; *ἀναιρέω*; t. or carry out of, *ἐξάγω*, 1 a. p. *ἐξήχθην*; t. to, *κομίζω εἰς*, or *ὡς* (of persons); t. the field, *ἔρχομαι εἰς μάχην*.
taking, *ἔχων*; *λαβών*.
talk, *λέγω*; *λαλέω*.
talkative, *λάλος*.
taste, *γεύομαι, σομαι*, gen.
taunt, *ὀνειδίζω*, 1 a. *ὠνείδισα, τί τινι*.
teach, *διδάσκω*, 2 accs.
teacher, *διδάσκαλος*.
tear to pieces, *διασπάω, άσω*; 1 a. *διέσπασα*.
tears, to be in, *δακρύω*.
tell, to, *εἰπεῖν*, dat.; = enjoin, *ἐντέλλω*, 1 a. *ἐνέτειλα*, dat.; what one is told to do, *τὰ ἐπαγγελλόμενα*; t. the truth, *ἀληθεύω*, or *ἀληθῆ λέγω*.
temper, bad, *χαλεπότης, ητος, ἡ*.
ten, *δέκα*.
tendency to, use *ῥᾳδίως*.
tent, *σκηνή*.
terribly, *δεινῶς*.
terrific, *φοβερός*.
terrify, *διαταράττω*.
terror, in great, *ὑπέρφοβος*.
terrors, *τὰ δεινά*.
test, *δοκιμάζω, άσω*; *βασανίζω*.
than, *ἤ*.
that, *οὗτος*; *ἐκεῖνος*; after *so, ὥστε*, § XVII. 4; of statement, *ὅτι*, or *ὡς*, § II.; or acc. and inf.; of purpose, *ὡς, ἵνα, ὅπως*, § VII., or fut. part.; after verbs of taking care, *ὅπως*, § IX.; after verbs of fearing, etc., *μή*, § XXVI.
the, *ὁ, ἡ, τό*; before comparatives, *ὅσῳ, τοσούτῳ* = *quo eo*.
Thebes, *Θῆβαι, ῶν, αἱ*.

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theft, κλοπή.
their, αὐτῶν, or the article simply, § XXXII.
themselves, αὐτοί, ἑαυτῶν, etc.; of th., ἐφ' ἑαυτῶν.
then, τότε; = therefore, δέ; οὖν; τοίνυν, second in clause; in questions, δή, or δαί; and then, ἔπειτα δέ; τότε δή.
there, ἐνταῦθα; ἐκεῖ; = thither, ἐκεῖσε.
therefore, οὖν.
thereupon, ἐκ τούτων; μετὰ ταῦτα.
Thessaly, Θετταλία.
Thestius, Θέστιος.
they, αὐτοί, after *nom.*; ἐκεῖνοι; οὗτοι, § XXXII.
thicket, λόχμη.
thief, see robber.
thigh, μηρός, ὁ.
think, νομίζω, ἰῶ; οἶμαι, 1 a. p. ᾠήθην; t. happy, εὐδαιμονίζω; μακαρίζω; = reflect, ἐνθυμέομαι; t. proper, δοκεῖ, with dat.
thirsty, διψῶν, p. of διψάω.
this, οὗτος; ὅδε, § XXXII.
thoroughly, ἀκριβῶς.
thou, σύ.
though, see although.
thousand, χίλιοι.
thrashing, to receive, κολάζομαι.
threaten, φέρω, acc. and dat.
three, τρεῖς.
throat, cut, σφάζω, pf. p. ἔσφαγμαι.
throne, θρόνος, ὁ.
through, διά, gen.; = on account of, διά, acc.
throw one's self, πίπτω, 2 a. ἔπεσον; at, πρός, acc.; down on, κατακλίνω, 1 a. p. κατεκλίθην.
thrust out, ἐκβάλλω, 2 a. -ἔβαλον.
thunderbolt, κεραυνός, ὁ.
thus, οὕτως.
thy, σός, § XXXII.
thyself, gen. σαυτοῦ, etc.
till, ἕως, § XVI.
time = season, καιρός, ὁ; in t., εἰς καιρόν; for a t., χρόνον τινά, or διὰ χρόνου; in our t., say, the *now* men. of our times, say, the *now* men.
Tissaphernes, Τισσαφέρνης, ους.
to, εἰς, acc.; ὡς, acc. of persons; πρός, παρά, acc.; after verbs of giving, etc., dat.
together, ὁμοῦ.
too, use compar. of adj., with ἢ ὥστε, and inf. neg. ὥστε μή; t. many, περιττός.
tooth, ὀδούς, ὀντος, ὁ.
torch, λαμπάς, ἀδος, ἡ.
towards, εἰς.
training, παιδεία.
trample on, καταπατέω, 1 a. κατεπάτησα.
travel, πορεύομαι.
traverse, ἀνύτω, 1 a. ἤνυσα.
treat well, or ill, εὖ, κακῶς, ποιεῖν, acc.; pass., πάσχειν.
tree, δένδρον.
trick, δόλωσις, ἡ.
trivial, μικρός.
Trojans, Τρῶες, ὧν.
troops, στρατιῶται.
trouble, to have, πράγματα ἔχω, part.
troublesome, χαλεπός.
Troy, Ἴλιον, τό.
truce, noun, σπονδαί; vb., σπένδομαι, 1 a. ἐσπεισάμην.
truly, καὶ γάρ; τῷ ὄντι.
trust, πιστεύω, 1 a. ἐπίστευσα, dat.
trusty, πιστός.
truth, of a t., καὶ γὰρ οὖν; tell the t., ἀληθεύω; ἀληθῆ λέγω; in t., τῷ ὄντι; of a t., with oaths, ἦ μήν.
try, πειράομαι.
turn, τρέπομαι, 2 a. ἐτραπόμην; in t., διαδεδεγμένος; t. about, μεταστρέφομαι; t. away, ἀποτρέπομαι, 1 a. ἀπετρεψάμην; act. ἐπιστρέφω, 1 a. ἐπέστρεψα, πρός, acc.
twelve, δώδεκα.
twice, δίς.

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two, δύο; two or three times, δεύτερον ἢ τριτόν.

U

Unable, οὐχ οἷός τε εἰμί; οὐ δύναμαι.
uncle, πάτρως, ωος, and ω.
uncover, ἀνακαλύπτω, 1 a. p. -εκαλύφθην.
unexpectedly, ἐξ ἀπροσδοκητοῦ.
unfortunate, δυστυχής.
unholy, ἀνόσιος.
universal, πᾶς.
universally, ὑπό, or παρὰ πάντων.
unjust, ἄδικος.
unless, εἰ μή, ἐὰν μή, with fut. in next clause.
unobserved, use λανθάνω, 2 a. ἔλαθον, part.
unpunished, χαίρων.
unreasonable, ἄλογος.
unscrupulous, ἄδικος.
untie, λύω, 1 a. ἔλυσα.
until, ἕως; ἕστε; οὐ πρότερον πρίν, § XVI.
unworthy, of notice, οὐδένος ἄξιος.
urge, διακελεύομαι, dat.; παρακελεύομαι.
use, χράομαι, dat.; what use to make of, ὅ,τι χρῆσθαι, dat.
used to, use imperfect of verb.
useless, ἀχρεῖος; ἄχρηστος; it is u., οὐδὲν ὄφελός ἐστι.
utmost, to the, κατά γε δύναμιν.
utterly, παντάπασι; πλεῖστα.

V

Valuable, ἄξιος λογόυ.
value, ἀξιόω, ώσω. acc. gen.
vanquished, ἡττάομαι.
various, παντοῖος.
vegetables, λάχανα, τά.
vengeance, to take on, ἀμύνομαι, acc.
venture to come, θαῤῥῶν πορεύομαι.
very, αὐτός.
vessel, πλοῖον, τό.
vexed, to be, δυσχεραίνω.
victim, ἄνθρωπος.
victor, νικάω.
Victoria, Οὐικτωρία.
victorious, νικάω, 1 a. ἐνίκησα.
victory, νίκη.
view, with a v. to, βουλόμενος.
villain, πανοῦργος.
villainy, μαρία.
vine, ἄμπελος, ἡ.
vineyard, ἀμπελών, ῶνος, ὁ.
virtue, ἀρετή.
visit, φοιτάω, or εἴσειμι, εἰς, or παρά, acc.
vituperate, ἀπειλέω.

W

Wages, μισθός, ὁ.
wait, μένω; περιμένω, 1 a. περιέμεινα; ἕως, until, § XVI.
waken, ἐγείρω, 1 a. p. ἠγέρθην.
wall, τεῖχος, τό.
wander, πλανάομαι, ἐπλανήθην, vbl. πλανητέος.
want to be in, ἐν ἀπορίᾳ εἶναι; w. of skill, ἀπειρία.
wanting, if anything is, εἴ τι δεῖ, or, ἐάν τι δεῇ, or, after a past tense, εἴ τι δέοι.
war, πόλεμος, ὁ.
warm, νουθετέω, 1 a. ἐνουθέτησα, acc.; without any warning, λαθών; = suggest, παραμυθέομαι, 1 a. παρεμυθησάμην.
wash, νίπτω, 1 a. ἔνιψα.
watch, φυλάττω, acc.
water, ὕδωρ, τό.
way, ὁδός, ἡ; way back, ἡ πάλιν ὁδός; in every w., πάντῃ; κατὰ πάντα τρόπον; in no w., οὐδένι τρόπῳ; on the way, πορεύομαι.
we, ἡμεῖς, § XXXII.

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wealth, *χρήματα, τά.*
wealthy, *πλούσιος.*
weary, *ἀποκάμνω*, 2 a. *ἀπέκαμον*; *ἀπείρηκα.*
weep, *δακρύω*; *καταδακρύω*, 1 a. *ἐδάκρυσα.*
welcome, *ἀσπάζομαι, ἄσομαι.*
well = *bene, εὖ*; w. off, *εὖ ἔχω*; in conversation, *ἀλλά.*
were to, use *μέλλω.*
what, is fated, *τὸ εἱμαρμένον*; interrog., *τίς*; w. sort of, interrog., *ποῖος*; indef., *ὁποῖος*; rel., *οἷος*; w. is one's own, *τὰ ἑαυτοῦ*; w. is in it, *τὰ ἔνδον*; w. he had said, *τὰ εἰρημένα*; w. is good, *τὰ ἀγαθά*; w. is noble, *τὰ καλά*; w. has happened, *τὰ γεγενημένα*; w. to do with, *ὅ,τι χράομαι*, dat.; w. a, *οἷός γε*; w. = what thing, *τί κτῆμα.*
wheel, to, *κάμψας ἐπιστρέφειν*, 1 a. *ἐπέστρεψα.*
when, *ἐπεί, ἐπειδή*, § XVI., or gen. absolute; =at the time at which, *ὅτε, ὁπότε.*
whence, *ὁπόθεν*, or *πόθεν.*
whenever, *ὁπόταν*, conj.; *ὁπότε*, opt., § XVI.
where, *ὅπου*; *ποῦ*; = in which, *ἐν ᾧ*; or *ἐν ᾗ.*
wherefore, *διό*; *καὶ γὰρ οὖν*; *πρὸς ταῦτα.*
whereupon, *ἐκ δὲ τούτου*; *μετὰ δὲ ταῦτα.*
wherever, *ὅπη*, or *ὅπῃ ἄν*, § XVI.; = whithersoever, *ὅποι*, § XVI.
whether, *εἰ*; *πότερον*; w. or, interrog., *πότερον, ἤ*; indef., *εἴτε, εἴτε*; *ἐάντε, ἐάντε.*
which, *ὅς*; w. of two, *πότερος.*
while, gen. absolute; or, *δέ*, or *μέντοι* (never first in clause); =during, *μεταξύ*, with part.
who, *ὅς*; whosoever, *ὅς ἄν*, conjunctive.
whoever, *ὅστις.*
whole, *πᾶς.*
why, *διὰ τί*; *τί βουλόμενος.*
wicked, *πονηρός.*
wickedness, *κακία.*
widow, *χήρα, ἡ.*
wife, *γυνή.*
wild beast, *θηρίον, τό.*
will, *διαθήκη, ἡ.*
willing, to be = choose, *ἐθέλω*, 1 a. *ἠθέλησα*; =desire, *βούλομαι*; *βουλόμενος*, = desiring; *θέλων*, = of one's own accord.
wind, *ἄνεμος, ὁ.*
wisdom, *σοφία.*
wise, *σοφός.*
wish, *βούλομαι.*
with, *ἔχων*; *σύν*, dat.; = at my house, *παρά*, dat.
withdraw, neut., *ἀποχωρέω*; act., *ἐξέλκω.*
without, *ἀνεύ*, gen.; use negative.
witness, false, *ψευδομάρτυς, ὕρος.*
wolf, *λύκος, ὁ.*
woman, *γυνή*; adj., *γυναικεῖος.*
wonder, it is no, *οὐδὲν θαυμαστόν.*
wonderfully, *θαυμαστὸν ὅσον.*
wont, interrog., *οὐκ ἄν*, with opt.; to be wont, *εἴωθα.*
wood, *ὕλη.*
word, *ῥῆμα, τό.*
work, *ἐργάζομαι*, impf. *εἰργαζόμην*; *πονέω.*
world, who in the, *τίς ποτε*; in the w., say, *of all*; all the w., *ἅπαντες.*
worship, *σέβομαι*, acc.
worst, *κάκιστος*; *αἴσχιστος.*
worthy, *ἄξιος*, gen.
would, opt. or inf. with *ἄν*; would-be, use *γε*; w. have, aor. ind. or inf. with *ἄν*; w. that, *ὤφελον*, § XV.
wound, *τιτρώσκω*, pf. p. *τέτρωμαι.*
wretched, *τάλας, αινα, αν.*
write, *γράφω*, 1 a. *ἔγραψα.*

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wrong, ἄδικος; ἀνόσιος; to be w., ἀδικέω.
wroth at, βαρέως, or χαλεπῶς φέρω.

X

Xerxes, Ξέρξης, ου.

Y

Year, ἔτος, τό.
you, σύ; ὑμεῖς, § XXXII.
young, νέος.
your, σου, or, σός, §§ XXXI. and XXXII.
yourself, αὐτός, gen. σεαυτοῦ, etc., § XXXII.
youth, νεανίας, ου, ὁ.

Z

Zeno, Ζήνων, ωνος.
Zeus, Ζεύς, Διός.
Zeuxis, Ζεῦξις, εως.

THE END.

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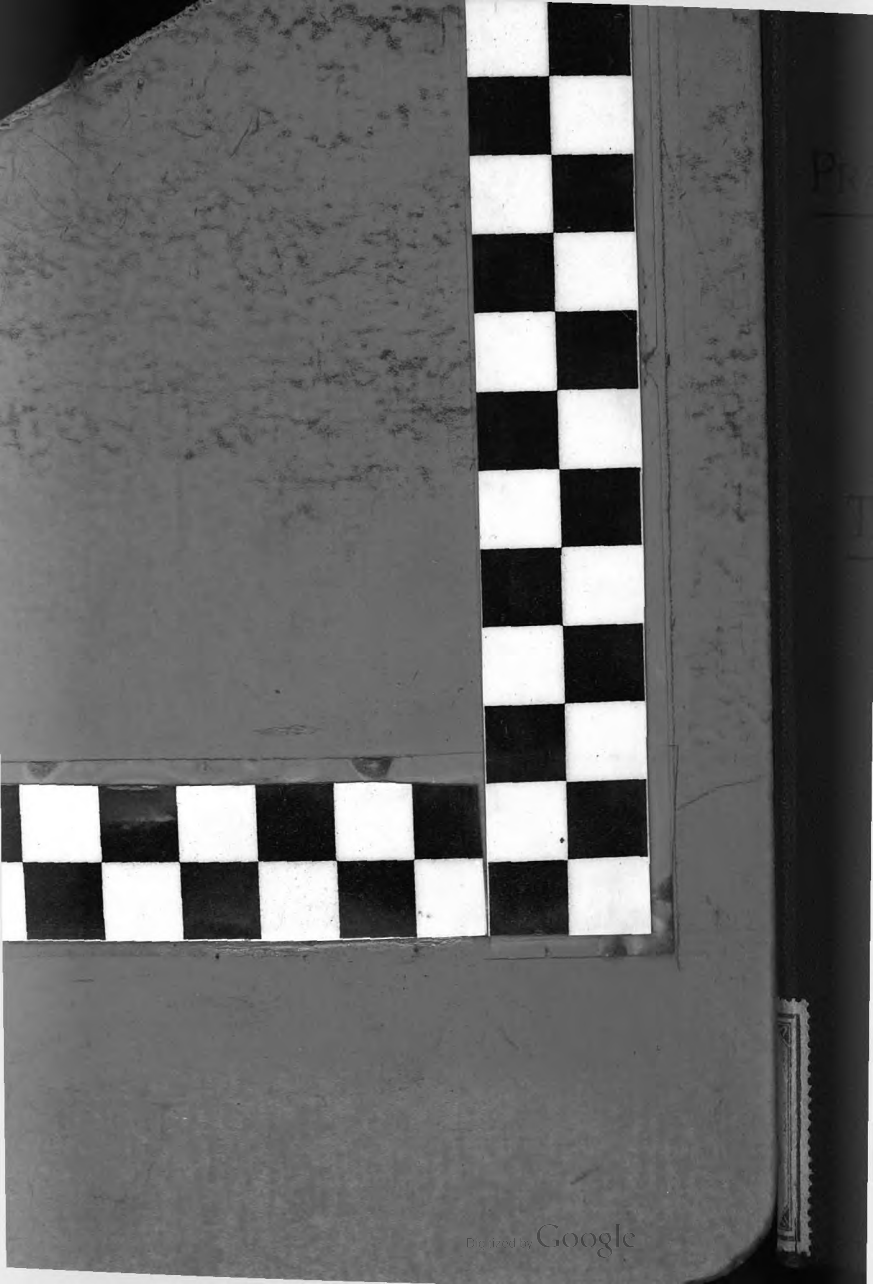
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PREFACE

AN attempt has been made in this Book to combine the teaching of Syntax and Accidence, and to indicate a method whereby the latter may be taught in the order required by the gradual development of the Simple Sentence. The common plan of entirely separating Syntax from Accidence, and teaching the whole or greater part of the latter before the pupil commences translation or composition, seems to have the effect of loading the boy's memory with an undigested mass of forms, of the practical use of which he has no experience. The beginning of translation is likely to be, on this method, a series of conjectures and gropings in the dark, and the mental confusion which accompanies such a beginning can only with difficulty, if at all, be reduced to anything like clear comprehension. The cause of the confusion is obvious: the types have been learnt parrot-fashion, one by one, but their practical use is thrust on the learner all at once.

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The principle on which this book is based is that theory and practice should run in parallel lines; that as soon as a single Tense or Declension has been taught, abundant practice in its use should be afforded, and that this method should be followed till the Accidence, as far as the Regular Verbs, has been progressively mastered. Care has been taken that no form or construction shall be employed without previous explanation and example, and that, when such a form has once been employed, it shall appear again and again in the exercises. It is hoped that, when the pupil is then put into some easy author, the mere forms of the words will offer no difficulty and that his whole attention can be devoted to the constructions.

The Exercises are in the form of short disconnected sentences, the Authors believing that a form or construction can be thoroughly taught only by constant repetition, such as it is almost impossible to introduce into a connected narrative. It follows from the form of the Exercises, and from the exclusive use in them of pure verbs that they may be often uninteresting. This consequence has been deliberately accepted, it being thought far more important that a given point or set

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of points should be thoroughly illustrated, than that the pupil should be amused. Moreover, though it must be admitted that, for translation from Latin or Greek into English, a story possessing some interest is better, *caeteris paribus*, than one that possesses none, it is very doubtful whether the same can be said of material for composition. The pupil reads the story with delight, but the process of turning it into Latin or Greek is equally irksome to him whether his material be Joe Miller or Johnson.

Considerable pains have been taken to preserve a uniform arrangement of matter throughout the book, the Accidence being exhibited and explained on the left hand, while the Exercises illustrating it and Notes on Construction are placed on the opposite right-hand page. The importance of uniformity and clearness to the eye (especially in books for young boys) is so familiar to experienced teachers that little justification may seem to be required of the attention here given to a merely mechanical arrangement; but the frequent neglect of this consideration indicates how easily its importance is overlooked.

The Authors wish to acknowledge the kind assistance

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they have received from Mr. Arthur Sidgwick of Oxford, Rev. F. D. Morice of Rugby School, and Mr. E. D. Mansfield of Clifton College.

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THE LETTERS.

§ 1. THE Greek Alphabet consists of the following twenty-four letters :—

A	α	Alpha	= *a*.
B	β	Beta	= *b*.
Γ	γ	Gamma	= *g* (always hard, as in 'good').
Δ	δ	Delta	= *d*.
E	ε	Epsīlon	= *ĕ* (sounded as e in 'net').
Z	ζ	Zēta	= *z* (= dz).
H	η	Eta	= *ē* (sounded as ee in 'meet').
Θ	θ	Thēta	= *th*.
I	ι	Iota	= *i*.
K	κ	Kappa	= *k*.
Λ	λ	Lambda	= *l*.
M	μ	Mu	= *m*.
N	ν	Nu	= *n*.
Ξ	ξ	Xi	= *x* (= ks).
O	ο	Omicron	= *ŏ* (sounded as o in 'spot').
Π	π	Pi	= *p*.
P	ρ	Rho	= *rh*, *r*.
Σ	σ ς	Sigma	= *s* (ς only used at the end of a word, as στασις).
T	τ	Tau	= *t*.
Υ	υ	Upsīlon	= *u*.
Φ	φ	Phi	= *ph*.
X	χ	Chi	= *ch* (sounded hard, as in 'chord').
Ψ	ψ	Psi	= *ps* (= πσ).
Ω	ω	Omega	= *ō* (sounded as o in 'lone').

N.B.—γγ = *ng*, as in 'sing.'
γκ and γχ = *nk*, as in 'bank.'
γξ = *nx*, as in 'lynx.'

Of the above, α, ε, η, ι, ο, υ, ω are *vowels*, the rest *consonants*.

F Digamma is an obsolete letter.

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§ 2. Vowels.—The vowels are divided into—

(i) Hard, α, ε, η, ο, ω; (ii) Soft, ι, υ.

Of these—ε, ο are Short; η, ω are Long; α, ι, υ are Doubtful.

The combination of Vowels produces—

(1) *Diphthongs.*—When a hard vowel is followed by a *soft*, a Diphthong is formed.

If the hard vowel is *short*, the Diphthong is *Proper*.
If the hard vowel is *long*, the Diphthong is *Improper*.

	Vowels.					Diphthongs.						
	Hard.			Soft.		Hard followed by Soft Vowel.						
Short, .	ᾰ	ε	ο	ῐ	ῠ	αι	αυ	ει	ευ	οι	ου	Proper.
Long, .	ᾱ	η	ω			ᾳ	(ᾱυ)	η	ηυ	ῳ	ωυ	Improper.

Obs. 1. ι with a long vowel is written underneath (ι subscriptum) unless the long vowel is a Capital.

Obs. 2. υ, ι, occasionally combine to form the Diphthong υι.

(2) *Contraction.*—When a hard vowel is followed by a *hard* vowel, Contraction occurs.

	Vowels.					Diphthongs.					
	α	ε	η	ο	ω	αι	ει	οι	ου	η	
α	ᾱ	ᾱ	ᾱ	ω	ω	—	ᾳ	ῳ	ω	ᾳ	α = η
ε	η	ει	η	ου	ω	η	ει	οι	ου	η	ε +
ο	ω	ου	ω	ον	ω	—	οι	οι	ου	οι	η

Any of the three vowels in the left-hand column followed by any of the vowels or diphthongs in the top row, will produce the contraction indicated by the table; thus ε + αι = η.

§ 3. Single vowels are also liable to change.

I. *Flexional lengthening*, chiefly used in forming tenses, is the lengthening of a short vowel into the corresponding long vowel or diphthong; thus ε may become η.

II. *Compensatory lengthening* is the lengthening of a short vowel into the corresponding long vowel or diphthong, to compensate for the loss of consonants; thus λεων for λεον(τς).

III. *Elision* is the cutting off of a short vowel at the end of a word when the following word begins with a vowel; ταυτ' ἐστι for ταυτα ἐστι. Sometimes the vowels ι and ε are protected from elision by the addition of ν; thus λυουσι(ν) ἀνθρωπον.

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§ 4. **Consonants** may be classified—

A. According to the *organ* used in pronunciation.

(*a*) Gutturals, *i.e.* throat-sounds, κ, γ, χ, $\gamma=\nu$.
(*b*) Dentals, *i.e.* tooth-sounds, τ, δ, θ, ν, σ.
(*c*) Labials, *i.e.* lip-sounds, π, β, ϕ, μ.

B. According to the *force* used in pronunciation.

(*a*) Mutes (which cannot be pronounced without a vowel),
Hard, κ, τ, π; Soft, γ, δ, β; Aspirated, χ, θ, ϕ.
(*b*) Semivowels (which can be pronounced without a vowel),
Nasals, $\gamma=\nu$, ν, μ; Spirants, σ, F; Liquids, λ, ρ.

	MUTES.			SEMIVOWELS.		
	HARD.	SOFT.	ASPIRATES.	NASALS.	SPIRANTS.	LIQUIDS.
GUTTURALS,	κ	γ	χ	$\gamma=\nu$		
DENTALS,	τ	δ	θ	ν	σ	λ, ρ
LABIALS,	π	β	ϕ	μ	F	

N.B.—The double letters ξ, ζ, ψ are formed by the union of κs, δs, πs respectively.

No consonant except ν, ρ, s (ξ and ψ) can stand at the end of a word. Exceptions—$o\acute{\upsilon}\kappa$, $\grave{\epsilon}\kappa$.

§ 5. Consonants are liable to certain changes.

(i) *Assimilation* is the changing of the first of two consonants so as to make it of the same force as the second; thus τ being a hard consonant, any Guttural standing before it becomes κ. So too when a vowel has been elided before an aspirated vowel (see p. 2, § 3, III.) the final consonant becomes (if possible) an aspirate; thus $\grave{\alpha}\phi'$ $\grave{\eta}\mu\omega\nu$ for $\grave{\alpha}\pi o$ $\grave{\eta}\mu\omega\nu$.

(ii) *Dissimilation* is the changing of a consonant so as to give it a different force from another with which it stands; thus before a Dental another Dental becomes σ.

(iii) *Elision* is the dropping of a consonant; thus Dentals drop before σ.

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SIGNS, STOPS, ACCENTS.

§ 6. *Breathings.*—A vowel (or ρ) standing at the beginning of a word, has above it one of the following signs, which are called Breathings:—

[῾] Rough Breathing, Aspirated = *h*, as ἑξω pronounced *hexo.*
[᾽] Smooth ,, Un-aspirated as ἑξω ,, *exo.*

OBS. 1. Initial υ or ρ always takes the rough breathing, as ὑπο, ῥεω.

OBS. 2. Breathings are placed over the second vowel of a diphthong, as οἰνος; and to the left of capitals, Ἀρχιας.

Apostrophe is the sign [᾽] of the elision of a vowel at the end of a word, as ταυτ᾽ ἐστι for ταυτα ἐστι (see p. 2, § 3).

Stops.—Full stop [.] and comma [,] are the same as in English. The colon or semicolon is placed above the line, ἐχουσι· The note of interrogation is the English semicolon [;]=?

Diæresis is the sign ¨ placed over the latter of two vowels to show that they do not form a diphthong, but are sounded separately; παϊς pronounced *pa-is.*

Accents.—There are two accents in Greek, viz., the *acute* ´ and the *circumflex* ^ or ~. Under certain circumstances the direction of the acute accent is changed thus `: it is then called the *grave* accent. Accents are placed (like the Breathings) over the second letter of a diphthong, and to the left of a capital letter: thus φεύγει, Ἑλλην. When the breathing and the circumflex come upon the same syllable, the circumflex is placed above the breathing: thus οὗτος. (For rules of Accent see Appendix, p. 118.)

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EXERCISE I.

The following letters offer most difficulty to the beginner :—

Γ, γ = *g.*	Λ, λ = *l.*	Ρ, ρ = *r.*
Δ, δ = *d.*	Μ, μ = *m.*	Σ, σ = *s.*
Ζ, ζ = *z.*	Ν, ν = *n.*	Φ, φ = *ph.*
Η, η = *ē.*	Ξ, ξ = *x.*	Χ, χ = *k* (*h*).
Θ, θ = *th.*	Π, π = *p.*	Ψ, ψ = *ps.*

Read or write in English letters :—

1. ταν, τεν, την, τον, των, τυν, τιν.
2. βαλ, γεν, δακ, ξην, θηρ, κελ, λαβ, μων.
3. νυν, ξιφ, ποδ, ῥιπ, συν, φιλ, χην, ψαμ.
4. βλαβ, γραφ, γλαρ, γνω, δρυς, θριξ, θλιβ.
5. κλεψ, κρυβ, κταν, πνυξ, προς, πλακ, πτωξ.
6. τρεφ, τλην, φλεβ, φρην, χλωρ, χρωμ, φθαρ.
7. ταιν, ναυν, λειπ, φευγ, τοιν, του, δρᾳς, τῃ, τῳ.
8. ὠν, ὧν, εἰς, εἷς, ἣν, ἢν, ἐξ, ἓξ, ἐν, ἑν, οὐ, οὗ.

1. οἷος, οἷος, μουσα, κριτης, ῥιπτω, ἀνθρωπος, νεανιας.
2. ἐῤῥιπτον, παιει, παιδευεις, παυουσι, πνευματων, παντοιου.
3. ευἐλπις, ξιφος, ἐγγυς, λογχη, στασις, ζυγον, ἵππος.
4. ἀναγκαιων, παιδευοιεν, ευἀγγελος, λελυκνια, τετυφθαι.
5. λελυσθαι, φθειροιεν, ἐτυφθησαν, φθησομαι, κατῃσαν.
6. τυφθησεσθε, τετυφυια, ἀποθνησκω, φοβεισθω.
7. Γλαυκος, Διομηδης, Ἡβη, Θραξ, Λακων, Ξενοφων.
8. Περσης, Ῥοδιος, Σωκρατης, Ὑβλα, Ζευς, Φιλιππος.
9. Χαλκις, Ψαμμετιχος, Ξερξης, Ηροκλης, Διονυσος.

Write in Greek letters the following, *as pronounced* :—

1. then, been, sin, fil, bal, dak, tone, pan.
2. kel, lab, tin, meen, fan, rip, keen, psam.
3. pod, dap, gar, teen, mone, mune, thon.
4. graf, blab, glar, dran, thrix, thlib.
5. plak, pros, krib, klep, pleen, crone, prin.
6. fleb, tref, freen, tleen, chrome, chlore, phthar.
7. toin, naun, bou, clang, bank.
8. en, hen, hose, how, een, ose, ow, heen.
9. (*Capitals*) gad, peel, seer, thaps, spree, xen, dram.

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THE VERB.

§ 7. In the Greek Verb there are—

i. Three Persons, viz., First, Second, Third.
ii. Three Numbers, „ Singular, Dual, Plural.
iii. Six Tenses—
Three Primary, „ Present, Future, Perfect.
Three Historic, „ Imperfect, Aorist, Pluperfect.
iv. Three Moods of the Verb Finite, viz., Indicative, Imperative, Conjunctive.
v. Three Verb-Nouns of the Verb Infinite, viz., Infinitive, Participles, Verbal Adjectives.
vi. Three Voices, viz., Active, Middle, Passive.

Obs. 1. The Dual Number is used when the Subject consists of *two* Persons or Things.

Obs. 2. Some Verbs have also a Future Perfect Tense (Primary).

Obs. 3. The Conjunctive, which includes the Optative, is used only in Simple Sentences: it becomes the Subjunctive (Primary and Historic) in dependent Clauses.

Obs. 4. The use of the Middle Voice is explained page 80.

The *Conjugations* are two—

(i) Verbs whose 1st. Pers. Sing. Pres. Indic. Act. ends in -ω.
(ii) „ „ „ „ -μι.

The *Stem* is that part of the Verb to which the inflections which indicate Person, Number, Tense, etc. are attached.

The *Verb-Stem* is the stem in its simplest form, and from it most of the tenses are formed; the Present and Imperfect, however, are formed from the *Present-Stem*, which is not always identical with the Verb-Stem. In all Verbs used in Part I. the *Verb-Stem and Present-Stem are identical in form.*

§ 8. PRESENT INDICATIVE ACTIVE (*Primary*).

	FORMATION.	EXAMPLE.	ENGLISH.
S. 1.	Present-Stem + ω	λύ-ω	*I loose, am loosing*, or *do loose*, etc.
2.	„ „ + εις	λύ-εις	
3.	„ „ + ει	λύ-ει	
D. 2.	„ „ + ετον	λύ-ετον	
3.	„ „ + ετον	λύ-ετον	
P. 1.	„ „ + ομεν	λύ-ομεν	
2.	„ „ + ετε	λύ-ετε	
3.	„ „ + ουσι(ν)	λύ-ουσι(ν)	

Obs. 5. The (ν) placed at the end of 3d Pers. Pl. is only used when the next word begins with a vowel; it is called Paragogic (ν). See p. 2, § 3, III.

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THE SENTENCE.

§ 9. Sentences are either Simple or Compound.

Simple Sentences.—A Simple Sentence has three possible forms, viz., the Statement, Command, Question.* Every sentence must contain—1. a Subject; 2. a Predicate.

1. The Subject is that *about which something is said:* it may be either a substantive or some word or words standing for a substantive, either expressed or understood in the verb.
2. The Predicate is that *which is said about the subject:* it may be—(i) a verb; (ii) a verb with its object; (iii) the copula (*i.e.* the verb '*to be*'), or any copulative verb with its complement.

EXAMPLE.

SUBJECT.	PREDICATE.	NATURE OF PREDICATE.
Man	lives.	Verb.
Man	needs food.	Verb + Object.
Man	is mortal.	Copula + Complement.

All other words in the sentence are qualifications of the Subject or Predicate.

GENERAL SYNTAX NOTES.

NOTE 1. The Verb agrees in Number and Person with the Nominative of its subject.
2. A Transitive Verb governs an Accusative Case.
3. The Complement, which may be a Substantive or Adjective, agrees with the Subject as far as possible.

EXERCISE II.

τί-ω, I honour. *παιδεύ-ω, I educate.* *κωλύ-ω, I hinder.*
παί-ω, I strike. *πιστεύ-ω, I trust* (Dat.). *θηρεύ-ω, I hunt.*

1. τί-ω. παί-εις. παιδεύ-ει. πιστεύ-ομεν. κωλύ-ετε.
2. κωλύ-ει. θηρεύ-εις. πιστεύ-ουσιν. παί-ετε. τί-ομεν.
3. πιστεύ-ετον. πιστεύ-ετε. κωλύ-ετον. τί-εις. τί-ομεν.
4. παιδεύ-ετε. θηρεύ-εις. κωλύ-ω. τί-ει. πιστεύ-ετον.
5. κωλύ-ουσι. θηρεύ-ετε. παί-ει. πιστεύ-εις. παιδεύ-ετον.

1. He trusts. Thou strikest. I honour. Ye two hunt.
2. We educate. Ye do trust. They do strike. Thou trustest.
3. He does strike. Ye two honour. We hunt. They hinder.
4. Ye educate. They are honouring. We trust. He is striking.
5. I do educate. They are hunting. Thou trustest. Ye trust.

* The first thirty-five Exercises consist of simple *statements* only.

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SUBSTANTIVES.

§ 10. Greek Substantives have—

Three Numbers—Singular, Dual, Plural.

Five Cases—Nominative, Vocative, Accusative, Genitive, Dative.

Case and Number are indicated by *Terminations* appended to the Stem.

The Stem is that part of the word which remains (generally) unchanged.

The Character is the last letter of the *Stem*.

The Genders are three—Masculine, Feminine, Neuter.

The Declensions are three, and are determined by the Character.

1st Declension—Stems ending in α.

2d ,, ,, ,, ο or ω.

3d ,, (i) ,, ,, ι or υ (soft vowels).

,, (ii) ,, ,, consonants.

§ 11. *FIRST DECLENSION* (A STEMS). MASCULINE.

There are two forms of Masculine Substantives of the First Declension :—

1. Nom. in -ας from stems with pure character, as Stem νεανια, Nom. νεανίας.
2. Nom. in -ης from stems with impure character, as Stem πολιτα, Nom. πολίτης.

N.B.—A vowel is said to be *pure* when preceded by ε, ι, or ρ.

STEM, . . . ENGLISH, . .	νεᾶνια, Masc. *youth.*	πολῖτα, Masc. *citizen.*
SING. *Nom.*	νεανίᾱς	πολίτης
Voc.	νεανίᾱ	πολῖτα
Acc.	νεανίᾱν	πολίτην
Gen.	νεανίου	πολίτου
Dat.	νεανίᾳ	πολίτῃ
DUAL, *N. V. A.*	νεανίᾱ	πολίτᾱ
G. D.	νεανίαιν	πολίταιν
PLUR. *N. V.*	νεανίαι	πολῖται
Acc.	νεανίᾱς	πολίτᾱς
Gen.	νεανιῶν	πολιτῶν
Dat.	νεανίαις	πολίταις

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THE ARTICLE.

The Definite Article 'the' is expressed in Greek, and is declined thus:—

	Singular.			Dual.			Plural.		
	M.	F.	N.	M.	F.	N.	M.	F.	N.
Nom.	ὁ	ἡ	τό	τώ	(τά) τώ	τώ	οἱ	αἱ	τά
Acc.	τόν	τήν	τό				τούς	τάς	τά
Gen.	τοῦ	τῆς	τοῦ	τοῖν	(ταῖν) τοῖν	τοῖν	τῶν	τῶν	τῶν
Dat.	τῷ	τῇ	τῷ				τοῖς	ταῖς	τοῖς

EXERCISE III.

ὁ νεανίας (α), *youth.*
ὁ ταμίας (α), *steward.*
ὁ πολίτης (α), *citizen.*
ὁ εὐεργέτης (α), *benefactor.*
ὁ ναύτης (α), *sailor.*
ὁ νομοθέτης (α), *lawgiver.*
ὁ στρατιώτης (α), *soldier.*
ὁ ποιητής (α), *poet.*
ὁ Πέρσης (α), *Persian.*
ὁ Ἀλκιβιάδης* (α), *Alcibiades.*
ἐστί(ν) = *is.*
καί = *and.*

NOTE 4. The Article distinguishes the Subject from the Complement.

1. τοῦ ταμίου. τῷ εὐεργέτῃ. τῶν ναυτῶν. Ὦ νομοθέτα.
2. οἱ νεανίαι παί-ουσι. ὁ ποιητὴς παιδεύ-ει. οἱ Πέρσαι τί-ουσι.
3. κωλύ-ομεν τοὺς στρατιώτας. παιδεύ-ει τοὺς πολίτας. τί-ει.
4. ὁ ταμίας τί-ει Ἀλκιβιάδην. οἱ ναῦται κωλύ-ουσι τὸν Πέρσην.
5. Ἀλκιβιάδης ἐστὶν εὐεργέτης τῶν ποιητῶν καὶ τοῦ ναύτου.
6. ὁ ναύτης καὶ οἱ στρατιῶται κωλύ-ουσι τοὺς πολίτας.
7. ὁ ποιητής ἐστιν εὐεργέτης τοῦ νεανίου. παιδεύ-ετε. τί-εις.
8. οἱ ναῦται καὶ οἱ στρατιῶται πιστεύ-ουσι τῷ νομοθέτῃ.
9. Ὦ ποιητά, παιδεύ-εις τοὺς πολίτας. Ὦ Ἀλκιβιάδη, θηρεύ-εις.
10. Ὦ πολῖται, πιστεύ-ετε τῷ νομοθέτῃ καὶ τοῖς ναύταις.

1. Thou honourest. He strikes. We educate. Ye trust.
2. The stewards trust. The sailor strikes. The youth hunts.
3. We educate the citizens. Thou dost hinder the sailors.
4. The Persians hinder Alcibiades. We honour the soldiers.
5. The steward is the benefactor of the sailor. O Alcibiades!
6. The poet educates the citizens and the lawgivers.
7. The Persian is the benefactor of the two youths. O poet!
8. The lawgivers trust the sailors and the soldiers.
9. The sailors are striking the steward and the youths.
10. The lawgivers and the poets educate the citizens.

* Voc. Ἀλκιβιάδη. See Appendix, p. 123.

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§ 12. Future Indicative Active (*Primary*).

		Formation.	Example.	English.
S.	1.	Verb-Stem + σω	λύ-σω	*I shall* or *will loose*,
	2.	,, + σεις	λύ-σεις	etc.
	3.	,, + σει	λύ-σει	
D.	2.	,, + σετον	λύ-σετον	
	3.	,, + σετον	λύ-σετον	
Pl.	1.	,, + σομεν	λύ-σομεν	
	2.	,, + σετε	λύ-σετε	
	3.	,, + σουσι(ν)	λύ-σουσι(ν)	

Obs. 1. It will be observed that the Personal Endings of the Future are the same as those of the Present with σ prefixed.

§ 13. *First Declension* (A Stems). Feminine.

There are three forms of Fem. Subst. of the First Declension :—

1. Nom. in -α pure from pure stems. as Stem **θυρα**, Nom. *θύρα*.
2. Nom. in -α impure from impure *short* stems, as Stem **μουσᾰ**, Nom. *μοῦσα*.
3. Nom. in -η impure from impure *long* stems, as Stem **ἀρχᾱ**, Nom. *ἀρχή*.

Stem, . . English, .	**θύρα**, Fem. *door.*	**μουσᾰ**, Fem. *muse.*	**ἀρχᾱ**, Fem. *beginning.*
Sing. *N. V.*	*θύρᾱ*	*μοῦσα*	*ἀρχή*
Acc.	*θύρᾱν*	*μοῦσαν*	*ἀρχήν*
Gen.	*θύρᾱς*	*μούσης*	*ἀρχῆς*
Dat.	*θύρᾳ*	*μούσῃ*	*ἀρχῇ*
Dual, *N. V. A.*	*θύρᾱ*	*μούσᾱ*	*ἀρχά*
G. D.	*θύραιν*	*μούσαιν*	*ἀρχαῖν*
Plur. *N. V.*	*θῦραι*	*μοῦσαι*	*ἀρχαί*
Acc.	*θύρας*	*μούσας*	*ἀρχάς*
Gen.	*θυρῶν*	*μουσῶν*	*ἀρχῶν*
Dat.	*θύραις*	*μούσαις*	*ἀρχαῖς*

Obs. 2. The 1st form of declension retains α through all cases of Sing.
,, 2d ,, ,, changes α to η in Gen. and Dat. Sing.
,, 3d ,, ,, retains η through all cases of Sing.

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EXERCISE IV.

ἡ ἐκκλησία (α), assembly.	*ἡ θάλασσα (α), sea.*
ἡ ἀλήθεια (α), truth.	*ἡ Μοῦσα (α), Muse.*
ἡ θύρα (α), door.	*ἡ ἀρχή (α), beginning, origin.*
ἡ στρατεία (α), expedition.	*ἡ Ἑλένη (α), Helen.*
ἡ δέσποινα (α), mistress.	*ἡ ἀνάγκη (α), necessity.*
εἰσί(ν), are, οὐ, οὐκ, οὐχ, not.	*ἡ ἀρετή (α), virtue.*

N.B.—*οὐ* is used before a consonant, *οὐκ* before a vowel, *οὐχ* before an aspirated vowel.

NOTE 5. The Definite Article, though often omitted in English, must be expressed in Greek before *Abstract Substantives*, so *ἡ ἀρετή* = *virtue*. Before proper names the Definite Article is only used, (i) when the name has been recently mentioned, or attention is drawn to its celebrity ; (ii) with names of Peoples and Countries, which are really Adjectives, as *οἱ Πέρσαι*.

1. *τῆς ἐκκλησίας. τῶν θυρῶν. τῇ θαλάσσῃ. τῆς δεσποίνης.*
2. *ἡ ἐκκλησία πιστεύ-σει. αἱ Μοῦσαι τί-ουσι. κωλύ-σομεν.*
3. *παί-ομεν τὰς θύρας. οἱ ναῦται οὐ πιστεύ-σουσι τῇ θαλάσσῃ.*
4. *ἡ δέσποινα τί-ει τὴν ἀλήθειαν. οὐ κωλύ-σετε τὴν ἀρετήν.*
5. *ἡ ἀλήθεια ἀρχή ἐστι τῆς ἀρετῆς. οὐ τί-ουσι τὴν Ἑλένην.*
6. *οἱ ποιηταὶ πιστεύ-ουσι ταῖς Μούσαις. παιδεύ-σεις, Ὦ Μοῦσα.*
7. *Ἑλένη παί-ει τὰς θύρας. παιδεύ-σετε τοὺς νεανίας.*
8. *ἡ ἀνάγκη κωλύ-σει τὴν δεσποίναν καὶ τὸν ταμίαν.*
9. *οἱ νομοθέται παιδεύ-ουσι τὰς ἐκκλησίας, Ὦ Ἀλκιβιάδη.*
10. *Ὦ ποιητά, τί-ομεν τὰς Μούσας. αἱ θῦραι κωλύ-σουσι.*

1. Of the sea. For the Muse. Of the Muses. Of the mistress.
2. Of the two doors. For the necessity. To the mistresses.
3. The doors will hinder Helen. We will trust the assembly.
4. The poet honours the Muses. The sea hinders the expedition.
5. Truth is the beginning of the virtues. Thou wilt hunt.
6. Necessity will educate the assembly. We trust the Muses.
7. The mistress honours the assembly. Ye will hinder Helen.
8. O Helen, thou doest honour the lawgivers and the assembly.
9. They honour the Muses and are benefactors of the youths.
10. The soldiers trust not the sea. O youths, ye honour virtue.

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AUGMENT.

§ 14. The three Historic Tenses (see p. 6) of the Indicative, viz. Imperfect, Aorist, Pluperfect, have a sign of Past Time, which consists of the letter ε prefixed to the stem, and is called the *Augment*.

The Augment is—(i) Syllabic; (ii) Temporal.

Syllabic Augment—when the verb begins with a consonant, ε is prefixed, and the word is thus lengthened by a syllable; thus, stem λυ becomes, when Augmented, ἐ-λυ.

N.B.—If the verb begins with ρ, the ρ is doubled in Augmentation; thus, stem ῥιπ- becomes ἐῤῥιπ-.

Temporal Augment is used when the verb begins with a vowel, and is explained p. 24.

§ 15. Imperfect Indicative Active (*Historic*).

		Formation.	Example.	English.
S.	1.	Augment + Pres. St. + ον	ἔ-λυ-ον	*I was loosing*, etc.
	2.	,, ,, + ες	ἔ-λυ-ες	
	3.	,, ,, + ε(ν)	ἔ-λυ-ε(ν)	
D.	2.	,, ,, + ετον	ἐ-λύ-ετον	
	3.	,, ,, + ετην	ἐ-λυ-έτην	
Pl.	1.	,, ,, + ομεν	ἐ-λύ-ομεν	
	2.	,, ,, + ετε	ἐ-λύ-ετε	
	3.	,, ,, + ον	ἔ-λυ-ον	

Obs. Besides the ordinary meaning of the Imperfect, viz., *I was loosing*, this tense also expresses continuous, repeated, or attempted action.

So ἔ-παι-ον = *I used to strike*, or *kept on striking*.
ἐ-κώ-λυον = *I began to hinder*, or *tried to hinder*.

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EXERCISE V.

ναί-ω, I dwell.	*χώρα* (α), *land, country.*
φονεύ-ω, I slay.	*οἰκία* (α), *house.*
κολακεύ-ω, I flatter.	*ὕλη* (α), *a wood.*
στρατεύ-ω, I march.	*γλῶσσα* (α), *tongue.*
δυναστεύ-ω, I am ruler of (Gen.).	*λῃστής* (α), *robber.*
ἐν, in, on, among (Dat.).	*εἰς, into, towards* (Acc.).

NOTE 6. A Substantive may be described or defined by a second Substantive, which agrees with the first and is said to be in Apposition to it. If the first be the name of an individual, only the Substantive in Apposition can take the article, so *Ἀλκιβιάδης ὁ νομοθέτης.*

1. *ἔ-ναι-ες. ἐ-φονεύ-ομεν. κωλύ-σει. ἐ-κολακεύ-ετε.*
2. *ἡ δέσποινα ἔ-τι-ε τὸν νεανίαν. ἐ-φονεύ-ετε τὸν ναύτην.*
3. *Ὁ Πέρσης κωλύ-ει τὴν στρατείαν καὶ δυναστεύ-σει τῆς χώρας.*
4. *ὁ λῃστὴς ἔ-ναι-εν ἐν τῇ ὕλῃ καὶ ἐ-φόνευ-ε τοὺς πολίτας.*
5. *οἱ ποιηταί εἰσιν ἐν τῇ ἐκκλησίᾳ καὶ τί-ουσι τοὺς πολίτας.*
6. *Ἀλκιβιάδης ὁ εὐεργέτης οὐ κολακεύ-σει τοὺς νομοθέτας.*
7. *οἱ στρατιῶται καὶ οἱ λῃσταὶ ἐ-φόνευ-ον τοὺς ταμίας.*
8. *Ὦ νεανία, κολακεύ-εις τὸν Πέρσην. οὐ τί-εις τὴν ἀλήθειαν.*
9. *οἱ ναῦται καὶ οἱ στρατιῶται ἐ-πιστευ-ον τῇ θαλάσσῃ.*
10. *Ἀλκιβιάδης ἐστὶν ἐν τῇ χώρᾳ καὶ κωλύ-σει τὴν στρατείαν.*
11. *τὼ λῄστα ἐ-ναι-έτην ἐν τῇ ὕλῃ καὶ ἐ-φονευ-έτην τοὺς ναύτας.*
12. *ὁ ποιητὴς ἔ-ναι-εν ἐν τῇ οἰκίᾳ καὶ ἐ-παίδευ-ε τοὺς νεανίας.*

1. Ye were dwelling. They were flattering. Thou slayest.
2. Of the robber. In the land. We march into the wood.
3. The Persian is ruler of the sea and will slay the sailors.
4. The poet was dwelling in the house and was flattering.
5. The soldiers are in the wood and will march into the land.
6. Alcibiades trusts the soldiers and hinders the citizens.
7. O steward! thou wilt not flatter Helen the mistress.
8. The soldiers were slaying the Persians in the woods.
9. O Muses! ye educate the poets and honour the virtues.
10. We are rulers of the assembly and of the lawgivers.
11. The lawgivers are benefactors of the soldiers and sailors.
12. The robber used to dwell in the wood and slay the citizens.

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§ 16. (Weak) Aorist Indicative (*Historic*).

		Formation.	Example.	English.
S.	1.	Aug. + Verb-Stem + σα	ἔ-λυ-σα	*I loosed*, etc.
	2.	,, ,, + σας	ἔ-λυ-σας	
	3.	,, ,, + σε(ν)	ἔ-λυ-σε(ν)	
D.	2.	,, ,, + σατον	ἐ-λύ-σατον	
	3.	,, ,, + σατην	ἐ-λυ-σάτην	
Pl.	1.	,, ,, + σαμεν	ἐ-λύ-σαμεν	
	2.	,, ,, + σατε	ἐ-λύ-σατε	
	3.	,, ,, + σαν	ἔ-λυ-σαν	

Obs. The Aorist (derived from ἀ-όριστος=*undefined*) refers indefinitely to past time: thus ἔ-λυ-σα=*I loosed*. The Aorist must be carefully distinguished from the Imperfect=*I was loosing*, and the Perfect=*I have loosed*.

§ 17. *Second Declension* (O Stems).

The Nominative of Masc. and Fem. Subst. with character **O** ends in -ος.

The Nominative of Neut. Subst. with character **O** ends in -ον.

Neuter Subst. have Nom. Voc. Acc. alike in all numbers, and in Plural these cases end in α.

Stem, . . . English, . .	νομο, Masc. *law.*	δωρο, Neut. *gift.*
Sing. *Nom.*	νόμος	δῶρον
Voc.	νόμε	δῶρον
Acc.	νόμον	δῶρον
Gen.	νόμου	δώρου
Dat.	νόμῳ	δώρῳ
Dual, *N. V. A*	νόμω	δώρω
G. D.	νόμοιν	δώροιν
Plur. *N. V.*	νόμοι	δῶρα
Acc.	νόμους	δῶρα
Gen.	νόμων	δώρων
Dat.	νόμοις	δώροις

Feminine Substantives (**O** Stems), of which there are few, are declined like the Masculine.

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EXERCISE VI.

ὁ νόμος (o), *law.*	ὁ στρατηγός (o), *general.*
ὁ δοῦλος (o), *slave.*	ἡ νῆσος (o), *island.*
ὁ ἄνθρωπος (o), *man.*	ἡ ὁδός (o), *way, road.*
ὁ πόλεμος (o), *war.*	τὸ δῶρον (o), *gift.*
ὁ θεός (o), (Voc. θεός), *god.*	τὸ σημεῖον (o), *sign, mark.*
ὁ ὕπνος (o), *sleep.*	τὸ ἱμάτιον (o), *garment.*

ἐπί, *against* (Prep. Acc.).

NOTE 7. Contrary to the general rule, Neuter Plural Substantives, standing as subject to a sentence, require in Greek a Singular Verb.

1. τοῦ νόμου. τῶν θεῶν. τῷ ἀνθρώπῳ. τὰ δῶρα. τῆς νήσου.
2. ἐ-κολάκευ-σε. ἐ-στράτευ-σαν. ἐ-φονεύ-σαμεν. ἔ-παι-σας.
3. ὁ δοῦλος ἔ-παι-σε τὸν ναύτην. τί-ομεν τοὺς ἀνθρώπους.
4. οἱ λῃσται ναί-ουσιν ἐν τῇ νήσῳ. δυναστεύ-ει τῆς θαλάσσης.
5. ὁ ὕπνος δῶρόν ἐστι τῶν θεῶν. πιστεύ-ομεν τοῖς θεοῖς.
6. Ἀλκιβιάδης ὁ στρατηγὸς ἐ-στράτευ-σεν ἐπὶ τοὺς Πέρσας.
7. ἡ ἀρετὴ καὶ ἡ ἀλήθειά εἰσι δῶρα τῶν θεῶν τοῖς ἀνθρώποις.
8. τὰ ἱμάτιά ἐστι σημεῖον τοῦ πολέμου τοῖς πολίταις.
9. οἱ δοῦλοι ἐ-φόνευ-σαν Ἀλκιβιάδην τὸν στρατηγὸν ἐν τῇ ὁδῷ.
10. οἱ νεανίαι καὶ οἱ ναῦται ἔ-ναι-ον ἐν τῇ νήσῳ καὶ ἐ-θήρευ-ον.
11. στρατεύ-σεις ἐπὶ τοὺς Πέρσας καὶ δυναστεύ-σεις τῆς χώρας.
12. ἡ γλῶσσα ἀρχή ἐστι τοῦ πολέμου. πιστέυ-ω τοῖς σημείοις.

1. Of the slave. In the island. Of the gifts. To the gods. O man!
2. Ye flattered. They struck. Thou didst hinder. We slew.
3. The lawgivers trust the gods and educate the citizens.
4. The Persians were dwelling in the island and ruling the sea.
5. The gifts are a mark of virtue. Ye hindered the slaves.
6. We trusted the soldiers and marched against the Persians.
7. O slave! thou didst slay the poet and the youth on the road.
8. Sleep is the gift of the gods, and is a sign of virtue.
9. The steward was dwelling in the house. They flattered.
10. Ye were rulers of the sea and did slay the sailors.
11. The men flatter the citizens and do not honour the gods.
12. The general trusted the signs and marched into the land.

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§ 18. ADJECTIVES.

The Declension of Adjectives, which corresponds to that of Substantives, indicates by its terminations not only Number and Case, but also Gender.

Adjectives may have in the Nominative

3 Terminations, *i.e.* one for each Gender.
2 „ *i.e.* one for *M.F.*, and one for *N.*
1 Termination, *i.e.* one for all three Genders.

§ 19. ADJECTIVES CORRESPONDING TO 1ST AND 2D DECL. OF SUBST.

Adjectives of three terminations, in -ος -η -ον, or -ος -α -ον, follow the 2d and 1st Decl. of Subst.

STEM, . . ENGLISH, .	MASC. καλο	FEM. καλα	NEUT. καλο	MASC. δικαιο	FEM. δικαια	NEUT. δικαιο
	beautiful.			*just.*		
SING. *N.*	καλός	καλή	καλόν	δίκαιος	δικαία	δίκαιον
V.	καλέ	καλή	καλόν	δίκαιε	δικαία	δίκαιον
A.	καλόν	καλήν	καλόν	δίκαιον	δικαίαν	δίκαιον
G.	καλοῦ	καλῆς	καλοῦ	δικαίου	δικαίας	δικαίου
D.	καλῷ	καλῇ	καλῷ	δικαίῳ	δικαίᾳ	δικαίῳ
DUAL, *N. V. A.*	καλώ	καλά	καλώ	δικαίω	δικαία	δικαίω
G. D.	καλοῖν	καλαῖν	καλοῖν	δικαίοιν	δικαίαιν	δικαίοιν
PLUR. *N. V.*	καλοί	καλαί	καλά	δίκαιοι	δίκαιαι	δίκαια
A.	καλούς	καλάς	καλά	δικαίους	δικαίας	δίκαια
G.	καλῶν	καλῶν	καλῶν	δικαίων	δικαίων	δικαίων
D.	καλοῖς	καλαῖς	καλοῖς	δικαίοις	δικαίαις	δικαίοις

OBS. 1. When the stem vowel is pure, as in δίκαιος, the Fem. retains α throughout, as in the 1st Decl. Fem. of Substantives.

§ 20. Adj. of two terminations in -ος -ον, follow the 2d Decl.

STEM, . ENGLISH, .	M. F. ἄδικο	N. ἄδικο	DUAL. M. F. N.	PLUR. M. F.	N.
	unjust.				
SING. *N.*	ἄ-δικος	ἄδικον	ἀδίκω	ἄδικοι	ἄδικα
V.	ἄδικε	ἄδικον		ἄδικοι	ἄδικα
A.	ἄδικον			ἀδίκους	ἄδικα
G.	ἀδίκου		ἀδίκοιν	ἀδίκων	
D.	ἀδίκῳ			ἀδίκοις	

OBS. 2. Most Compound Adjectives in -ος and a few others, are declined like ἄδικος.

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EXERCISE VII.

καλός-η-ον, beautiful.
σοφός-η-ον, wise.
δίκαιος-α-ον, just.
ἄξιος-α-ον, worthy.
αἰσχρός-α-ον, base, disgraceful, hideous.
ἐχθρός-α-ον, hostile.
ἄ-δικος-ον, unjust.
ὑπήκοος-ον, subject.
νύμφη (α), bride.
παύ-ω, I check.

NOTE 8. An Adjective agrees with the Substantive which it describes in Gender, Number, and Case, whether the Substantive be Subject, Object, or Complement.

NOTE 9. Adjectives may be used—(1.) as Epithets ; (2.) predicatively.

(1.) Used as Epithets they usually stand between the Substantive and Article, as *ὁ καλὸς νεανίας = the handsome youth.*

(2.) Used Predicatively Adjectives have no Article (*see Note* 18).

1. *τῷ σοφῷ ποιητῇ. οἱ καλοὶ νεανίαι. τῆς καλῆς χώρας.*
2. *τῇ ἀδίκῳ δεσποίνῃ. τῆς δικαίας νύμφης. ταῖς καλαῖς νήσοις.*
3. *οἱ αἰσχροὶ δοῦλοι ἐ-φόνευ-σαν τὸν σοφὸν ποιητὴν ἐν τῇ ὕλῃ.*
4. *ὁ δίκαιος νεανίας ἐ-δυνάστευ-ε τῆς ὑπηκόου χώρας.*
5. *ἡ σοφὴ Μοῦσα παιδεύ-ει τοὺς ποιητὰς καὶ τί-ει τὸν θεόν.*
6. *Ἑλένη ἡ ἄδικος νύμφη ἐστὶν ἀρχὴ τοῦ αἰσχροῦ πολέμου.*
7. *ἡ καλὴ νῆσός ἐστιν ὑπήκοος τοῖς ἐχθροῖς Πέρσαις.*
8. *οἱ σοφοὶ ποιηταὶ οὐ πιστεύ-σουσι τοῖς ἀδίκοις ταμίαις.*
9. *οἱ αἰσχροὶ λῃσταὶ ἐ-φόνευ-ον τὸν σοφὸν ποιητήν.*
10. *Ὦ σοφὲ στρατηγέ, ὁ στρατιώτης ἐστὶν ἄξιος τῶν δώρων.*
11. *τὼ αἰσχρὼ ναύτα ἐ-ναι-έτην ἐν τῇ καλῇ νήσῳ.*
12. *ὁ ὕπνος ἐστὶ καλὸν δῶρον τῶν θεῶν τοῖς ἀνθρώποις.*

1. To the wise Persians. To the unjust steward. O just sailor!
2. Of the beautiful house. To the hostile Muse. Unjust robbers.
3. We dwell in the beautiful island, O worthy Alcibiades!
4. The just lawgivers were educating the wise citizens.
5. The just laws will check the hostile youth, O general!
6. The beautiful land is subject to the unjust assembly.
7. The hostile Persians were rulers of the beautiful sea.
8. The gods are just, and are worthy of the beautiful gift.
9. The base tongue is hostile to truth and to the wise laws.
10. The hostile expedition was marching in the island.
11. The disgraceful gifts are a beginning of the war.
12. O unjust robbers! ye slew the citizens in the wood.

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SECOND DECLENSION—(*Continued.*)

(CONTRACTED AND ATTIC.)

§ 21. *Contracted.*—In **ο** stems the character **ο** is sometimes preceded by a vowel (ο or ε), and contraction occurs according to rules given on p. 2, except that εα is contracted to α instead of η.

A long vowel or diphthong after ε or ο absorbs them, νόῳ, νῷ.

STEM, . . ENGLISH, .	**νοο**, Masc. *mind.*		**ὀστεο**, Neut. *bone.*	
SING. *Nom.*	νόος	νοῦς	ὀστέον	ὀστοῦν
Voc.	νόε	νοῦ	ὀστέον	ὀστοῦν
Acc.	νόον	νοῦν	ὀστέον	ὀστοῦν
Gen.	νόου	νοῦ	ὀστέου	ὀστοῦ
Dat.	νόῳ	νῷ	ὀστέῳ	ὀστῷ
DUAL, *N. V. A.*	νόω	νώ	ὀστέω	ὀστώ
G. D.	νόοιν	νοῖν	ὀστέοιν	ὀστοῖν
PLUR. *N. V.*	νόοι	νοῖ	ὀστέα	ὀστᾶ
Acc.	νόους	νοῦς	ὀστέα	ὀστᾶ
Gen.	νόων	νῶν	ὀστέων	ὀστῶν
Dat.	νόοις	νοῖς	ὀστέοις	ὀστοῖς

Only the contracted forms are used.

§ 22. *Attic.*— In some substantives the character **ο** is lengthened into **ω**. The vowels of the case-endings are absorbed into this ω, except ι, which is subscribed.

STEM, . . ENGLISH, .	**λεω**, Masc. *people.*	**ἀνωγεω**, Neut. *upper-room.*
SING. *N. V.*	λεώς	ἀνώγεων
Acc.	λεών	ἀνώγεων
Gen.	λεώ	ἀνώγεω
Dat.	λεῴ	ἀνώγεῳ
DUAL, *N. V. A.*	λεώ	ἀνώγεω
G. D.	λεῴν	ἀνώγεῳν
PLUR. *N. V.*	λεῴ	ἀνώγεω
Acc.	λεώς	ἀνώγεω
Gen.	λεών	ἀνώγεων
Dat.	λεῴς	ἀνώγεῳς

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EXERCISE VIII.

ὁ νοῦς (St. **νοο**), *mind.*
ὁ πλοῦς (St. **πλοο**), *voyage.*
ὁ ἀδελφιδοῦς (-εο), *nephew.*
τὸ ὀστοῦν (-εο), *bone.*
τὸ κανοῦν (-εο), *basket.*
ἀνδρεῖος-α-ον, *brave.*
ὁ λεώς (ω), *the people.*
ὁ Μίνως (ω), *Minos.*
ὁ νεώς (ω), *temple.*
ὁ κάλως (ω), *cable.*
τὸ ἀνώγεων (ω), *upper-room.*
χορεύ-ω, *I dance.*

NOTE 10. Instead of an Adjective a qualifying *Genitive* may be used, which, with its Article, is placed in the position of an Adjective. See Note 9.

e.g. Adj. ὁ Περσικὸς στρατηγός. Gen. ὁ τῶν Περσῶν στρατηγός.

1. τοῦ πλοῦ. τοῖς κανοῖς. τῷ πλῷ. τὰ κανᾶ. Ὦ νοῦ.
2. τοῦ νεώ. τοῖς κάλῳς. τὰ ἀνώγεω. τῷ Μίνῳ. τοῖν νεῴν.
3. τί-ουσι τὰ ὀστᾶ. ἐ-χορεύ-ομεν ἐν τῷ ἀνώγεῳ. Ὦ Μίνως.
4. ὁ αἰσχρὸς πόλεμός ἐστιν ἀρχὴ τοῦ τῶν ναυτῶν πλοῦ.
5. οἱ ἀνδρεῖοι ναῦται χορεύ-σουσιν ἐν τῷ τῆς οἰκίας ἀνώγεῳ.
6. οἱ αἰσχροὶ νεανίαι ἔ-παι-ον τὰς τοῦ νεὼ θύρας.
7. τὰ καλὰ κανᾶ τὰ τοῦ λεὼ δῶρά ἐστιν ἐν τῷ τοῦ νεὼ ἀνώγεῳ.
8. οἱ ναῦταί εἰσιν ἐν τῇ θαλάσσῃ καὶ λύ-ουσι τὸν κάλων.
9. οἱ ἀνδρεῖοι στρατιῶται τί-ουσι τὰ τοῦ στρατηγοῦ ὀστᾶ.
10. Μίνως ὁ νομοθέτης ἐ-παίδευ-ε τὸν τοῦ ἀδελφιδοῦ νοῦν.
11. ὁ τῆς χώρας λεὼς πιστεύ-σει τῷ δικαίῳ Μίνῳ.
12. οἱ δίκαιοι νομοθέται ἔ-ναι-ον ἐν τοῖς τῶν θεῶν νεῴς.

1. Of the nephew. To the bones. The two baskets. O nephew!
2. Of Minos. To the cables. In the upper-room. The temples.
3. He educates the people. Ye will flatter the nephews.
4. Thou dwellest in the temple. Ye loosed the cables.
5. Minos the lawgiver is ruler of the people and the islands.
6. The beautiful baskets are a gift of the subject people.
7. The bones of the general are in the upper-room of the house.
8. The wise Muses are rulers of the mind of the poet.
9. The sailors loosed the cable and trusted the hostile sea.
10. The base robbers slew the bride in the temple of the gods.
11. The voyage of the sailors is the beginning of unjust war.
12. The soldier's nephews will honour the general's bones.

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§ 23. Adjectives corresponding to Contracted and Attic Substantives.

Stem, Eng.,	Masc. χρυσεο *golden.*	Fem. χρυσεα	Neut. χρυσεο	Masc. ἀργυρεο	Fem. ἀργυρεα *of silver.*	Neut. ἀργυρεο
Sing.						
N. V.	χρύσεος	χρυσέᾱ	χρύσεον	ἀργύρεος	ἀργυρέᾱ	ἀργύρεον
	χρυσοῦς	χρυσῆ	χρυσοῦν	ἀργυροῦς	ἀργυρᾶ	ἀργυροῦν
Acc.	χρύσεον	χρυσέᾱν	χρύσεον	ἀργύρεον	ἀργυρέᾱν	ἀργύρεον
	χρυσοῦν	χρυσῆν	χρυσοῦν	ἀργυροῦν	ἀργυρᾶν	ἀργυροῦν
Gen.	χρυσέου	χρυσέας	χρυσέου	ἀργυρέου	ἀργυρέᾱς	ἀργυρέου
	χρυσοῦ	χρυσῆς	χρυσοῦ	ἀργυροῦ	ἀργυρᾶς	ἀργυροῦ
Dat.	χρυσέῳ	χρυσέᾳ	χρυσέῳ	ἀργυρέῳ	ἀργυρέᾳ	ἀργυρέῳ
	χρυσῷ	χρυσῇ	χρυσῷ	ἀργυρῷ	ἀργυρᾷ	ἀργυρῷ
Dual.						
N. V. A.	χρυσέω	χρυσέᾱ	χρυσέω	ἀργυρέω	ἀργυρέᾱ	ἀργυρέω
	χρυσώ	χρυσᾶ	χρυσώ	ἀργυρώ	ἀργυρᾶ	ἀργυρώ
G. D.	χρυσέοιν	χρυσέαιν	χρυσέοιν	ἀργυρέοιν	ἀργυρέαιν	ἀργυρέοιν
	χρυσοῖν	χρυσαῖν	χρυσοῖν	ἀργυροῖν	ἀργυραῖν	ἀργυροῖν
Plur.						
N. V.	χρύσεοι	χρύσεαι	χρύσεᾰ	ἀργύρεοι	ἀργύρεαι	ἀργύρεᾰ
	χρυσοῖ	χρυσαῖ	χρυσᾶ	ἀργυροῖ	ἀργυραῖ	ἀργυρᾶ
Acc.	χρυσέους	χρυσέας	χρύσεᾰ	ἀργυρέους	ἀργυρέας	ἀργύρεᾰ
	χρυσοῦς	χρυσᾶς	χρυσᾶ	ἀργυροῦς	ἀργυρᾶς	ἀργυρᾶ
Gen.	χρυσέων	χρυσέων	χρυσέων	ἀργυρέων	ἀργυρέων	ἀργυρέων
	χρυσῶν	χρυσῶν	χρυσῶν	ἀργυρῶν	ἀργυρῶν	ἀργυρῶν
Dat.	χρυσέοις	χρυσέαις	χρυσέοις	ἀργυρέοις	ἀργυρέαις	ἀργυρέοις
	χρυσοῖς	χρυσαῖς	χρυσοῖς	ἀργυροῖς	ἀργυραῖς	ἀργυροῖς

ἁπλόος makes Fem. ἁπλόη (see § 11, *N. B.*) and contracts as χρύσεος.

§ 24. Adjectives of two terminations.

Stem, English,	εὐνοο *well-minded.*		ἵλεω *propitious.*	
	M. F.	N.	M. F.	N.
Sing. *N. V.*	εὔνους	εὔνουν	ἵλεως	ἵλεων
Acc.	εὔνουν		ἵλεων	
Gen.	εὔνου		ἵλεω	
Dat.	εὔνῳ		ἵλεῳ	
Dual, *N. V.*	εὔνω		ἵλεω	
G. D.	εὔνοιν		ἵλεῳν	
Plur. *N. V.*	εὔνοι	εὔνοα	ἵλεῳ	ἵλεα
Acc.	εὔνους	εὔνοα	ἵλεως	ἵλεα
Gen.	εὔνων		ἵλεων	
Dat.	εὔνοις		ἵλεῳς	

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EXERCISE IX.

χρύσεος-α-ον, golden.
χάλκεος-α-ον, brazen.
ἀργύρεος-α-ον, of silver.
σιδήρεος-α-ον, of iron.
ἁπλόος-η-ον, simple.
μηνύ-ω, I declare.
ὁ στρατός (ο), army.
εὔ-νους, -νουν, well-disposed.
ἄ-νους-, -νουν, senseless, foolish.
σύμ-πλους, -πλουν, accompanying (sailing with).
ἵλεως-ων, propitious.
ἀξιόχρεως-ων, trustworthy.
ἡ ἧσσα (α), defeat.

1. τοῦ χρυσοῦ κανοῦ. τῇ χαλκῇ θύρᾳ. τὰ ἀργυρᾶ δῶρα.
2. τῷ σιδηρῷ κάλῳ. τῆς ἁπλῆς γλώσσης. οἱ εὖνοι δοῦλοι.
3. τῶν ἄνων ναυτῶν. τοῖς ἵλεῳς θεοῖς. τοῖς χαλκοῖς δώροις.
4. λύ-σομεν τοὺς σιδηροῦς κάλως. ἔ-παι-σαν τὰς χαλκᾶς θύρας.
5. οἱ ἵλεῳ θεοὶ τί-ουσι τὰ ἀργυρᾶ δῶρα καί εἰσιν εὖνοι.
6. τὰ τῶν στρατιωτῶν ἱμάτιά ἐστι χαλκᾶ καὶ σιδηρᾶ.
7. ὁ ἵλεως θεός ἐστιν εὔνους τοῖς δικαίοις ἀνθρώποις.
8. οἱ πολῖται πιστεύ-σουσι τῷ ἀξιόχρεῳ νομοθέτῃ.
9. Ἀλκιβιάδης ὁ στρατηγός ἐστιν εὔνους τοῖς ἁπλοῖς νεανίαις.
10. ἡ ἄνους δέσποινα ἔ-παι-σε τὰς σιδηρᾶς θύρας
11. οἱ σύμπλοι ναῦται ἐ-φόνευ-ον τὸν ἀξιόχρεων στρατηγόν.
12. ἡ τοῦ ποιητοῦ γλῶσσα μηνύ-σει τὰ ἵλεα σημεῖα τῷ λεῴ.

1. Of the brazen door. To the silver basket. The iron cables.
2. To the golden garments. Truth is simple. The senseless slaves.
3. Of the propitious god. The lawgivers are trustworthy.
4. They were loosing the iron cable. He strikes the brazen door.
5. The well-disposed citizens are subject to the propitious god.
6. The Persians, brave soldiers, are worthy of the golden gift.
7. The propitious gods are well-disposed to the brave army.
8. The foolish Helen trusted the accompanying sailors.
9. The propitious signs were not checking the unjust war.
10. The base robbers were not honouring the golden gifts.
11. The beautiful Muses shall dwell in the golden temple.
12. O foolish youth! thou art striking the iron door.

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§ 25. Table of Subst. and Adj. of 1st and 2d Decl.

FIRST DECLENSION (A Stems).

Character.	Nom. Term.	Gender.	Example. Stem.	Nom. Sing.	English.
α	ας ης	M.	νεανια- πολιτα-	νεανίας, ὁ πολίτης, ὁ	*young man* *citizen*
α	α η	F.	θυρα- μουσᾰ- ἀρχᾱ-	θύρα, ἡ μοῦσα, ἡ ἀρχή, ἡ	*door* *muse* *beginning*

SECOND DECLENSION (O Stems).

o simple	ος ον	M. F. N.	νομο- δωρο-	νόμος, ὁ δῶρον, τὸ	*law* *gift*
o contracted	ους ουν	M. F. N.	νοο- οστεο-	νοῦς, ὁ ὀστοῦν, τὸ	*mind* *bone*
ω Attic	ως ων	M. F. N.	λεω- ἀνωγεω-	λεώς, ὁ ἀνώγεων, τὸ	*people* *upper-room*

ADJECTIVES OF THREE TERMINATIONS (A and O Stems).

o impure α ,, o ,,	ος η ον	M. F. N.	καλο- καλα- καλο-	καλός καλή καλόν	*beautiful*
o pure α ,, o ,,	ος α ον	M. F. N.	δικαιο- δικαια- δικαιο-	δίκαιος δίκαια δίκαιον	*just*
o contracted α ,, o ,,	ους η ουν	M. F. N.	χρυσεο- χρυσεα- χρυσεο-	χρυσοῦς χρυσῆ χρυσοῦν	*golden*
o contracted α ,, o ,,	ους α ουν	M. F. N.	ἀργυρεο- ἀργυρεα- ἀργυρεο-	ἀργυροῦς ἀργυρᾶ ἀργυροῦν	*of silver*

ADJECTIVES OF TWO TERMINATIONS (O and ω Stems).

o	ος ον	M. F. N.	ἀδικο-	ἄδικος ἄδικον	*unjust*
o contracted	ους ουν	M. F. N.	εὐνοο-	εὔνους εὔνουν	*well-minded*
ω	ως ων	M. F. N.	ἱλεω-	ἵλεως ἵλεων	*propitious*

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RECAPITULATORY.

EXERCISES I.—IX.

1. Ὦ νεανία, τί-εις τὸν δίκαιον ταμίαν καὶ τὸν νομοθέτην.
2. οἱ πολῖται πιστεύ-ουσι τῷ ἀνδρείῳ νεανίᾳ καὶ τῷ ναύτῃ.
3. Ἀλκιβιάδης εὐεργέτης ἐστὶ τοῦ ταμίου καὶ τοῦ ναύτου.
4. ἡ τοῦ ποιητοῦ γλῶσσα μηνύ-ει τὴν τοῦ στρατοῦ ἥσσαν.
5. οἱ τῆς νήσου ναῦται δυναστεύ-σουσι τῆς θαλάσσης.
6. ὁ τῆς χώρας εὐεργέτης ἔ-ναι-εν ἐν τῇ τῆς νύμφης οἰκίᾳ.
7. οἱ αἰσχροὶ δοῦλοι ἐ-κολάκευ-ον τὸν ἄνουν στρατηγόν.
8. τὰ τοῦ στρατιώτου ὀστᾶ ἐστιν ἐν τῷ τοῦ θεοῦ νεῴ.
9. τὰ χρυσᾶ δῶρά ἐστιν ἐν τῷ ἀργυρῷ κανῷ.
10. οἱ δίκαιοι νόμοι ἔ-παυ-σαν τὰς τῶν ἀνθρώπων γλώσσας.
11. ὁ τῶν Περσῶν στρατὸς ἐ-στράτευ-εν ἐπὶ τὰς νήσους.
12. οἱ δοῦλοι ἐ-πίστευ-σαν τῷ ἀξιόχρεῳ νομοθέτῃ.
13. Ὦ στρατηγέ, οὐ στρατεύ-σομεν ἐπὶ τοὺς εὔνους πολίτας.
14. Ὦ ἄνοι νεανίαι, οὐκ ἐ-τί-ετε τοὺς τῶν θεῶν νόμους.
15. οἱ ἐχθροὶ ναῦται λύσουσι τοὺς σιδηροῦς κάλως.

1. The assembly of the citizens honours truth and virtue.
2. O brave sailors! ye were rulers of the hostile sea.
3. The tongue of the poet honours not the beautiful Muse.
4. The robbers were dwelling in the woods of the island.
5. O wise Alcibiades! thou wilt declare the truth.
6. Sleep is a gift of the gods to a just man.
7. The senseless youth struck the benefactor of the land.
8. The garments of the general are a sign to the soldiers.
9. The youths are sailors and dwell in the island.
10. The brazen gifts are in the upper-room of the temple.
11. The propitious gods are worthy of the golden gifts.
12. O base slave! thou didst slay the trustworthy youth.
13. The general of the Persians is ruler of the sea.
14. The army will march against the subject land.
15. O wise god! thou rulest over the mind of men.

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§ 26. AUGMENT (Temporal).

The Verbs hitherto used begin with a consonant, and therefore take the Syllabic Augment (p. 12), as λυ-ω, ἔ-λυ-ον.

When a Verb begins with a *short vowel* (or a diphthong), the ε of the Augment is contracted with, or absorbed by, the initial vowel of the Verb, and the quantity or *time* of the first syllable is thus lengthened: this is called the Temporal Augment.

Contraction or Absorption takes place as follows:—

				Stem.	*Imperfect.*
Contraction,	ε-α	becomes	η as	ἀκου-	ἤκουον.
	ε-ε	,,	η ,,	ἑρμηνευ-	ἡρμήνευ-ον.
	ε-ο	,,	ω ,,	ὁπλιτευ-	ὡπλίτευ-ον.
Absorption,	ε-ῐ	,,	ῑ ,,	ἱκετευ-	ἱκέτευ-ον.
	ε-ῠ	,,	ῡ ,,	ὑδρευ-	ὑδρευ-ον.

The Diphthongs αι, οι, αυ are similarly augmented, and in the case of αι and οι the ι is written underneath.

				Stem.	*Imperfect.*
Thus	ε-αι	becomes	η as	αἰνε-	ᾔνεον.*
,,	ε-οι	,,	ῳ ,,	οἰκε-	ᾤκεον.
,,	ε-αυ	,,	ηυ ,,	αὐχε-	ηὐχεον.

The other Diphthongs and the long vowels are not augmented.

* The uncontracted form of the Imperfect is here given for the sake of uniformity, no examples of uncontracted pure Verbs beginning with diphthongs being found.

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EXERCISE X.

ἀγρεύ-ω, I catch, hunt.	*ὁ λύκος (ο), wolf.*
ἑρμηνεύ-ω, I interpret.	*τὸ χρηστήριον (ο), oracle.*
ἱκετεύ-ω, I supplicate.	*ἡ λέαινα (α), lioness.*
ὁπλιτεύ-ω, I serve (as hoplite).	*σύν, with* (Dat.)

NOTE 11. A Qualifying Genitive (see Note 10) may itself be qualified by an Adjective or by another Genitive; thus *ὁ τῶν Περσῶν στρατηγός* may become *ὁ τῶν ἐχθρῶν Περσῶν στρατηγός* or *ὁ τῶν τῆς χώρας Περσῶν στρατηγός*.

1. *ἤγρευ-ες. ἡρμηνεύ-σατε. ἱκετεύ-ομεν. ἱκετεύ-ομεν.*
2. *ὡπλίτευ-σαν. ἡρμήνευ-ες. ἀγρεύ-σεις. ὡπλιτεύ-ετε.*
3. *οἱ νεανίαι ἤγρευ-ον τοὺς λύκους ἐν ταῖς τῆς νήσου ὕλαις.*
4. *ὁ σοφὸς ποιητὴς ἡρμήνευ-σε τὰ τοῦ ἵλεω θεοῦ χρηστήρια.*
5. *Ἑλένη ἡ νύμφη ἱκέτευ-ε τὸν τοῦ ἐχθροῦ στρατοῦ στρατηγόν.*
6. *οἱ τῆς χώρας πολῖται ὡπλίτευ-ον σὺν τοῖς στρατιώταις.*
7. *ἡ τῆς νήσου δέσποινα ἤγρευ-σε τὴν καλὴν λέαιναν.*
8. *ὁ σοφὸς δοῦλος ἡρμήνευ-σε τὴν τῶν Περσῶν γλῶσσαν.*
9. *ὁ τῆς στρατείας στρατηγὸς ἱκέτευ-ε τὸν τῆς χώρας θεόν.*
10. *ὁ ποιητὴς ἔ-ναι-εν ἐν τῇ τοῦ τῆς νύμφης ταμίου οἰκίᾳ.*
11. *αἱ τοῦ τῶν θεῶν νεὼ θύραι ἐ-κώλυ-σαν τοὺς λῃστάς.*
12. *τὰ τῶν ἐχθρῶν Περσῶν δῶρα ἀρχή ἐστι τοῦ πολέμου.*

1. They were hunting. Ye supplicated. Thou didst interpret.
2. Ye were serving as hoplites. I interpreted. They hunted.
3. The young men were serving in the army of the Persians.
4. The mistress's slaves were supplicating Alcibiades.
5. The citizens of the island trust the soldiers' virtue.
6. The general will march with the army into the land.
7. The robbers were living in the woods and hunting wolves.
8. The poet interpreted the oracles, the gifts of the gods.
9. The poet's bride was not honouring the steward's gifts.
10. The general's slave was dwelling with the base robbers.
11. The garments of the soldiers of the army are brazen.
12. The sailors are rulers of the sea and check the Persians.

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§ 27. REDUPLICATION.

Reduplication, the distinguishing mark of the Perfect Tense, consists in the prefixing of a syllable to the Verb-Stem.

I. When the Verb-Stem begins with a single consonant (except ρ) this consonant is repeated with ϵ; thus, Verb-Stem $\lambda\upsilon$- becomes when reduplicated $\lambda\epsilon$-$\lambda\upsilon$-.

But if the first consonant is an aspirate (χ, θ, ϕ) the corresponding hard letter κ, τ, π (see p. 3), is used in Reduplication; thus, Verb-Stem $\theta\upsilon$-, redupl. $\tau\epsilon$-$\theta\upsilon$.

II. When the Verb-Stem begins with two mute consonants, or with a double consonant (ψ, ξ, ζ), or with $\dot\rho$, the ϵ only is prefixed, $\dot\rho$ being doubled; thus, Verb-Stem $\pi\tau\alpha\iota$-, redupl. $\dot\epsilon$-$\pi\tau\alpha\iota$-. Vb.-St. $\dot\rho\iota\pi$-, redupl. $\dot\epsilon\rho\rho\iota\phi$.

If however the first consonant is a mute, and the second λ, μ, ν, or ρ, the first consonant is repeated as in I.; thus, $\kappa\rho\upsilon$-, redup. $\kappa\epsilon$-$\kappa\rho\upsilon$-, $\kappa\lambda\epsilon\iota$-, redupl. $\kappa\epsilon$-$\kappa\lambda\epsilon\iota$-.

III. When the Verb-Stem begins with a vowel, the vowel is lengthened as in the Temporal Augment (p. 24); thus, Verb-Stem $\dot\alpha\gamma\rho\epsilon\upsilon$-, redupl. $\dot\eta\gamma\rho\epsilon\upsilon$.

§ 28. (WEAK) PERFECT INDICATIVE ACTIVE (*Primary*).

		FORMATION.	EXAMPLE.	ENGLISH.
S.	1.	Redup. + Verb-St. + $\kappa\alpha$	$\lambda\epsilon$-$\lambda\upsilon$-$\kappa\alpha$	*I have loosed,*
	2.	,, ,, + $\kappa\alpha\varsigma$	$\lambda\epsilon$-$\lambda\upsilon$-$\kappa\alpha\varsigma$	etc.
	3.	,, ,, + $\kappa\epsilon(\nu)$	$\lambda\epsilon$-$\lambda\upsilon$-$\kappa\epsilon(\nu)$	
D.	2.	,, ,, + $\kappa\alpha\tau\upsilon\nu$	$\lambda\epsilon$-$\lambda\upsilon$-$\kappa\alpha\tau\upsilon\nu$	
	3.	,, ,, + $\kappa\alpha\tau\upsilon\nu$	$\lambda\epsilon$-$\lambda\upsilon$-$\kappa\alpha\tau\upsilon\nu$	
Pl.	1.	,, ,, + $\kappa\alpha\mu\epsilon\nu$	$\lambda\epsilon$-$\lambda\upsilon$-$\kappa\alpha\mu\epsilon\nu$	
	2.	,, ,, + $\kappa\alpha\tau\epsilon$	$\lambda\epsilon$-$\lambda\upsilon$-$\kappa\alpha\tau\epsilon$	
	3.	,, ,, + $\kappa\alpha\sigma\iota(\nu)$	$\lambda\epsilon$-$\lambda\upsilon$-$\kappa\alpha\sigma\iota(\nu)$	

The Perfect indicates a completed action the effect of which continues to the present time: it must be distinguished from the Aorist. Thus
Perf. $\lambda\epsilon$-$\lambda\upsilon$-$\kappa\alpha$ $\tau\grave\eta\nu$ $\theta\acute\upsilon\rho\alpha\nu$ = *I* have *loosed the door* (*and it is still open*).
Aor. $\check\epsilon$-$\lambda\upsilon$-$\sigma\alpha$ $\tau\grave\eta\nu$ $\theta\acute\upsilon\rho\alpha\nu$ = *I loosed the door* (*and it may have been shut again*).

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EXERCISE XI.

στρατοπεδεύ-ω, I encamp.	*τὸ ὅπλον* (o), *weapon,* (pl.) *arms.*
θύ-ω, I sacrifice.	*τὸ στρατόπεδον* (o), *camp.*
κλεί-ω, I shut, block up.	*ὁ ταῦρος* (o), *bull.*
ψαύ-ω, I touch (Genit.).	*πάλαι, long ago, of old.*
κρούω, I clash, strike.	*νῦν, now, of the present time.*

NOTE 12. Instead of an Adjective or Qualifying Genitive (Notes 8, 10) may be used an *Adverb* or *Adverbial expression,* which is placed like the Adjective and receives the force of an Adjective; thus
οἱ πάλαι ἄνθρωποι = the long-ago men, i.e. *the men of old.*
οἱ ἐν τῇ οἰκίᾳ ἄνθρωποι = the in-the-house men, i.e. *the men in the house.*

1. *πέ-παυ-κας. τε-θύ-καμεν. πε-φονεύ-κατε. κε-χορεύ-κατον.*
2. *ἔ-ψαυ-κας. ἐ-στράτευ-κε. κε-κλεί-κας. κε-κρού-κατε.*
3. *οἱ τῶν πολιτῶν δοῦλοι ὡπλιτεύ-κασι σὺν τοῖς στρατιώταις.*
4. *οἱ ἐν τῇ νήσῳ Πέρσαι ἐ-στρατοπεδεύ-κασιν ἐν τῇ ὕλῃ.*
5. *Ὦ νεανίαι, οἱ νῦν ἄνθρωποι τί-ουσι τοὺς πάλαι ποιητάς.*
6. *ὁ τῶν Περσῶν στρατηγὸς νῦν ἐστιν ἐν τῷ στρατοπέδῳ.*
7. *οἱ ναῦται, σοφοὶ ἄνθρωποι, οὐ πιστεύ-σουσι τῇ θαλάσσῃ.*
8. *ὁ δοῦλος κέ-κλει-κε τὴν τοῦ καλοῦ νεὼ ἀργυρᾶν θύραν.*
9. *οἱ ἀνδρεῖοι νεανίαι ἤγρευ-σαν τὴν λέαιναν καὶ τὸν λύκον.*
10. *ἡ τοῦ στρατηγοῦ ἀρετὴ ἔ-παυ-ε τὴν τῆς στρατείας ἧσσαν.*
11. *τὰ αἰσχρὰ δῶρα ἀρχή ἐστι τοῦ ἐπὶ τοὺς Πέρσας πολέμου.*
12. *οἱ ἐν τῷ στρατοπέδῳ στρατιῶται ἔκρουον τὰ ὅπλα.*

1. Thou hast sacrificed. They have honoured. We have touched.
2. He has encamped. We have interpreted. They clashed.
3. The general has encamped in the land with the army.
4. The soldiers have marched and will check the Persians.
5. The men of old used to sacrifice bulls to the just gods.
6. The robbers in the island used to hunt the wolves.
7. The base slaves have touched the golden gifts of the god.
8. The poets of old flattered the lawgivers of the land.
9. The sailors of the present time do not trust the sea.
10. The Muse interpreted the oracle and declared the truth.
11. The defeat of the army is the origin of the present war.
12. The men of the land blocked up the camp of the Persians.

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§ 29. (Weak) Pluperfect Indicative Active (*Historic*).

	Formation.	Example.	English.
S. 1.	Aug. + Redup. + Vb.-St. + κειν	ἐ-λε-λύ-κειν	*I had loosed.*
2.	,, ,, ,, + κεις	ἐ-λε-λύ-κεις	
3.	,, ,, ,, + κει	ἐ-λε-λύ-κει	
D. 2.	,, ,, ,, + κειτον	ἐ-λε-λύ-κειτον	
3.	,, ,, ,, + κειτην	ἐ-λε-λυ-κείτην	
Pl. 1.	,, ,, ,, + κειμεν	ἐ-λε-λύ-κειμεν	
2.	,, ,, ,, + κειτε	ἐ-λε-λύ-κειτε	
3.	,, ,, ,, + κεισαν or κεσαν	ἐ-λε-λύ-κεισαν or ἐ-λε-λύ-κεσαν	

When the Verb Stem does not admit of ordinary Reduplication, acc. to Rule I. page 26, *i.e.* when ε is prefixed or the initial vowel is lengthened, the Pluperfect does not admit an Augment. Thus—

Verb-Stem.	Perfect.	Pluperfect.	
στρατευ-	ἐ-στράτευ-κα	ἐ-στρατεύ-κειν	*not* ἠ-στρατεύ-κειν.
ἀγρευ-	ἤγρευκα	ἠγρεύ-κειν	

§ 30. *THIRD DECLENSION.*

The Third Declension consists of Stems ending (A) in the Soft Vowels ι and υ; (B) in Consonants. The Terminations of the Third Declension are as follows:—

	Masculine and Feminine.	Neuter.
Sing. *Nom.*	ς or lengthened Stem	No ending
Voc.	No ending or same as Nom.	,,
Acc.	-α or -ν	,,
Gen.	-ος or ως	-ος or ως
Dat.	-ι	-ι
Dual, *N. V. A.*	-ε	-ε
G. D.	-οιν	-οιν
Plur. *N. V.*	-ες	-α
Acc.	-ας	-α
Gen.	-ων	-ων
Dat.	-σι(ν)	-σι(ν)

Obs. 1. Subst. of A class, *i.e.* soft vowel stems, prefer the ν form of Acc.
,, B ,, ,, consonant ,, ,, α ,, ,,
Obs. 2. The -ως form of Genit. (called the Attic) is only found in class A.
Obs. 3. The ν at the end of the Dat. Pl. is only used before a vowel.

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EXERCISE XII.

δῆλος-η-ον, clear, evident.
ἄγριος-α-ον, wild, fierce.
ἔρημος-ον, desolate.
εὔζωνος-ον, active.
τὸ πλοῖον (*ο*), ship.
τὸ τόξον (*ο*), bow.
ὁ πελταστής (*α*), peltast.
ἡ κώμη (*α*), village.

NOTE 13. The Qualifying Word or Words (Adjective, Genitive, etc.), instead of being placed between the Article and Substantive, may be placed after the latter, the article being repeated; thus *ὁ Περσικὸς στρατηγός* or *ὁ στρατηγὸς ὁ Περσικός*. The effect of this arrangement, which is a form of apposition, is to emphasise the qualifying words.

1. *ἐ-πε-παύ-κεις. ἐ-τεθύ-κειμεν. ἐ-ψαύ-κειτε. ἠγρεύ-κατε.*
2. *ἐ-κε-κλεί-κειν. ἡρμήνευ-κε. ἐ-πε-φονεύ-κεσαν. ἠγρεύ-κει.*
3. *οἱ ἐν τῷ νεῷ πολῖται ἐ-κε-κλεί-κεσαν τὴν χαλκῆν θύραν.*
4. *οἱ πελτασταὶ οἱ ἐν τῷ πλοίῳ ἱκέτευ-ον τὸν στρατηγόν.*
5. *οἱ νεανίαι ἀγρεύ-σουσι τὸν ἄγριον λύκον τὸν ἐν τῇ ὕλῃ.*
6. *αἱ οἰκίαι αἱ ἐν τῇ καλῇ κώμῃ νῦν ἔρημοί εἰσι.*
7. *οἱ πολῖται εὔζωνοί εἰσι καὶ ἐν τῷ πολέμῳ ὁπλιτεύ-σουσι.*
8. *ἡ ἀρετή ἡ τοῦ νεανίου δήλη ἐστὶ τῷ σοφῷ νομοθέτῃ.*
9. *ὁ στρατηγὸς ἐ-τε-θύ-κει τὸν ταῦρον καὶ ἱκέτευ-ε τὸν θεόν.*
10. *οἱ λῃσταὶ οἱ ἐν τῇ ἐρήμῳ νήσῳ ἐ-πίστευ-ον τοῖς τόξοις.*
11. *ὁ τῶν Περσῶν στρατὸς ἐ-στρατοπεδεύ-κει ἐν τῇ κώμῃ.*
12. *οἱ πάλαι ποιηταὶ ἐ-παίδευ-ον τοὺς ἐν τῇ χώρᾳ ἀνθρώπους.*

Qualifying words or expressions printed in italics to be rendered in the manner explained in Note 13.

1. Thou hadst sacrificed. We had educated. They had flattered.
2. Ye had slain. They two had danced. They have marched.
3. The *brave* soldier will not supplicate the hostile Persian.
4. The poets *of old* used-to-honour virtue and truth.
5. The base slaves had slain the *well-disposed* citizens.
6. The villages in the island are subject to Alcibiades.
7. Sleep is the gift of the wise gods to *just* men.
8. The peltasts in the village had clashed the iron arms.
9. The youths are active and will hunt the lioness.
10. The signs of the war are evident to the wise citizens.
11. We, O Helen, have now sacrificed a wild bull.
12. The men of *the present day* do not honour the laws.

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§ 31. *THIRD DECLENSION.*

A. Soft Vowel Stems include—

(i) Stems in single vowels **υ** and **ι**.

(ii) ,, in the diphthongs, **ευ, ου, αυ**.

(i) Stems in *υ* and *ι*.

STEM, . . . ENGLISH, . .	**συ**, Com. *pig.*	**δακρυ**, Neut. *tear.*
SING. *Nom.*	σῦς	δάκρυ
Voc.	σῦς	δάκρυ
Acc.	σῦν	δάκρυ
Gen.	συός	δάκρυος
Dat.	συί	δάκρυϊ
DUAL, *N. V. A.*	σύε	δάκρυε
G. D.	συοῖν	δακρύοιν
PLUR. *N. V.*	σύες	δάκρυα
Acc.	σύας σῦς	δάκρυα
Gen.	συῶν	δακρύων
Dat.	συσί(ν)	δάκρυσι(ν)

STEM, . . . ENGLISH, . .	**πολι**, Fem. *city.*	**σιναπι**, Neut. *mustard.*
SING. *Nom.*	πόλις	σίναπι
Voc.	πόλι	σίναπι
Acc.	πόλιν	σίναπι
Gen.	πόλεως	σινάπεως or -εος
Dat.	πόλει(εϊ)	σινάπει(ε-ϊ)
DUAL, *N. V. A.*	πόλεε	σινάπεε
G. D.	πολέοιν	σιναπέοιν
PLUR. *N. V.*	πόλεις(ε-ες)	σινάπη(ε-α)
Acc.	πόλεις(ε-ας)	σινάπη(ε-α)
Gen.	πόλεων	σινάπεων
Dat.	πόλεσι(ν)	σινάπεσι(ν)

OBS. 1. **ι** *Stems* (*a*) change the character to *ε* except in N. V. A. Sing.
(*b*) take *-ως* form of Genit. if Masc. or Fem.
take either *-ος* or *-ως* if Neut.

OBS. 2. **υ** *Stems:* ὁ *πῆχυς, fore-arm,* ὁ *πέλεκυς, axe,* ὁ *πρέσβυς, old man,* τὸ *ἄστυ, city,* imitate the decl. of **ι** Stems; thus, N. *πῆχυς,* V. *πῆχυ,* A. *πῆχυν,* G. *πήχεως,* etc., like *πόλις.* N. V. A. *ἄστυ,* G. *ἄστεως* or *ἄστεος,* etc., like *σίναπι.*

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EXERCISE XIII.

ἡ πόλις (ι), city, state.	*ὁ πέλεκυς (υ), axe.*
ὁ, ἡ σῦς (υ), pig, sow.	*ἡ στάσις (ι), revolt.*
ὁ ἰχθύς (υ), fish.	*ἡ ὕβρις (ι), insolence.*
τὸ ἄστυ (υ), city.	*ἡ φρόνησις (ι), wisdom.*
τὸ δάκρυ (υ), tear.	*ἦν, was, ἦσαν, were.*

NOTE 14. The Article may often stand alone with an Adjective or other qualifying expression, the Substantive being sufficiently indicated by the gender of the Article; thus *οἱ σοφοί=the wise (men), οἱ ἐν τῇ νήσῳ=the men in the island, οἱ νῦν=the men of to-day, τὰ αἰσχρά=the base things, ὁ τοῦ ταμίου=the son of the steward.*

1. τοῦ ἰχθύος. τῆς ὕβρεως. οἱ πελέκεις. τὰ ἄστη. τὰς σῦς.
2. τῇ στάσει. τῷ ἰχθύι. τοῖς δάκρυσι. τοῦ ἄστεος. τὼ σύε.
3. οἱ ναῦται ἔ-ναι-ον ἐν τῇ ἐρήμῳ νήσῳ καὶ ἤγρευ-ον τοὺς ἰχθῦς.
4. οἱ ἐν τῇ κώμῃ σῦν ἔ-θυ-ον τῷ θεῷ τῷ τῆς χώρας.
5. τὰ τῶν ἐν τῇ πόλει Περσῶν ὅπλα σιδηρᾶ ἦν καὶ χαλκᾶ.
6. ἡ τοῦ νομοθέτου ὕβρις ἀρχὴ ἦν τῆς τῶν πολιτῶν στάσεως.
7. οἱ ἐν τῇ θαλάσσῃ ἰχθύες δῶρόν εἰσι τῶν δικαίων θεῶν.
8. οἱ ἐν τῇ πόλει πιστεύ-σουσι τῇ τοῦ στρατηγοῦ φρονήσει.
9. οἱ τῶν ναυτῶν πελέκεις ἔ-παυ-ον τὴν ἐν τῷ ἄστει στάσιν.
10. ἡ τοῦ ποιητοῦ γλῶσσα ἐ-πε-παύ-κει τὰ τῆς νύμφης δάκρυα.
11. οἱ Πέρσαι, αἰσχροὶ ἄνθρωποι, δυναστεύ-ουσι τῶν πόλεων.
12. οἱ νεανίαι ἤγρευ-ον τοὺς ἀγρίους σῦς τοὺς ἐν τῇ ὕλῃ.

1. Of the axe. Of the tear. To the fish. To the pigs. The axes.
2. Of the city (*ἄστυ*). Of wisdom. In the cities. Into the cities.
3. The tears of the bride were the beginning of the revolt.
4. The assembly trusted the wisdom of the lawgivers.
5. The just honour the virtue and wisdom of Alcibiades.
6. The general's wisdom has checked the revolt in the city.
7. The (men) in the island were hunting the wild pigs.
8. The slaves are dwelling in the island and catching fish.
9. The insolence of the steward was the origin of the revolt.
10. The (men) of old used to sacrifice swine and bulls.
11. The arms of the soldiers were bows and brazen axes.
12. The base (men) are rulers of the assembly of the citizens.

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§ 32. *THIRD DECLENSION—(Continued.)*

A. (ii) Diphthong Stems.

STEM, . . ENGLISH, .	βασιλευ, Masc. *king.*	βου, Common. *ox, cow.*	γραυ, Fem. *old-woman.*
SING. *Nom.*	βασιλεύς	βοῦς	γραῦς
Voc.	βασιλεῦ	βοῦ	γραῦ
Acc.	βασιλέᾱ	βοῦν	γραῦν
Gen.	βασιλέως	βοός	γραός
Dat.	βασιλεῖ (ε-ϊ)	βοΐ	γραΐ
DUAL, *N. V. A.*	βασιλέε	βόε	γρᾶε
G. D.	βασιλέοιν	βοοῖν	γραοῖν
PLUR. *N. V.*	βασιλεῖς -ῆς (ε-ες)	βόες	γρᾶες
Acc.	βασιλέας -εῖς	βοῦς	γραῦς
Gen.	βασιλέων	βοῶν	γραῶν
Dat.	βασιλεῦσι(ν)	βουσί(ν)	γραυσί(ν)

§ 33. ADJECTIVES, SOFT VOWEL DECLENSION.

I. Stems in υ and ι of three and two terminations.

STEM, . . ENGLISH, .	MASC. ἡδυ	FEM. ἡδεια *sweet.*	NEUT. ἡδυ
SING. *N. V.*	ἡδύς	ἡδεῖα	ἡδύ
Acc.	ἡδύν	ἡδεῖαν	ἡδύ
Gen.	ἡδέος	ἡδείας	ἡδέος
Dat.	ἡδεῖ (ε-ϊ)	ἡδείᾳ	ἡδεῖ (ε-ϊ)
DUAL, *N. V. A.*	ἡδέε	ἡδείᾱ	ἡδέε
G. D.	ἡδέοιν	ἡδείαιν	ἡδέοιν
PLUR. *N. V.*	ἡδεῖς (ε-ες)	ἡδεῖαι	ἡδέα
Acc.	ἡδεῖς (ε-ας)	ἡδείας	ἡδέα
Gen.	ἡδέων	ἡδειῶν	ἡδέων
Dat.	ἡδέσι(ν)	ἡδείαις	ἡδέσι(ν)

STEM, ENG.,	φιλοπολι *patriotic.*		διπηχυ *of-two-cubits.*	
	M. F.	N.	M. F.	N.
S. *N. V.*	φιλόπολις	φιλόπολι	δίπηχυς	δίπηχυ
Acc.	φιλόπολιν	φιλόπολι	δίπηχυν	δίπηχυ
Gen.	φιλοπόλεως		διπήχεος	
	etc., like πόλις.	etc., like σίναπι	etc., like πόλις.	etc., like σίναπι

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EXERCISE XIV.

ὁ βασιλεύς (ευ), *king.*	ἡδ-ύς -εῖα -ύ, *sweet, pleasant.*
ὁ ἱερεύς (ευ), *priest.*	εὐρ-ύς -εῖα -ύ, *wide.*
ὁ, ἡ βοῦς (ου), *ox, cow.*	δι-πηχυς -υ, *of two cubits.*
ἡ γραῦς (αυ), *old woman.*	φιλό-πολις -ι, *patriotic.*
ὁ ποταμός (ο), *river.*	ἐκ (ἐξ), *out of, from, after* (Gen.).

N.B.—ἐκ is used before consonants, ἐξ before vowels.

NOTE 15. The article may often be used instead of a Possessive Pronoun where there can be no uncertainty as to the possessor: *οἱ στρατιῶται ἔ-κρου-ον τὰ ὅπλα* = *the soldiers were clashing* their *arms.*

1. τῆς γραός. τῷ ἱερεῖ. τὰ ἡδέα. οἱ φιλοπόλειs. τοῖς βουσί.
2. τοῦ ἱερέως. οἱ βοές. ταῖς γραυσί. Ὦ βασιλεῦ. τοῦ βοός.
3. οἱ δίκαιοι τι-ύουσι τοὺς ἱερεῖς καὶ πιστεύ-ουσι τῷ βασιλεῖ.
4. οἱ ἐν τῷ νεῷ ἱερεῖς τε-θύ-κασι βοῦν τοῖς τῆς χώρας θεοῖς.
5. αἱ ἐν τῇ νήσῳ γραῦες ἠρμήνευ-ον τὰ τῶν θεῶν χρηστήρια.
6. ἡδεῖα ἦν ἡ τῆς νύμφης γλῶσσα καὶ ἐ-κολάκευ-ε τὸν στρατηγόν.
7. οἱ φιλο-πόλειs ἦσαν σὺν τῷ στρατῷ καὶ ἔ-παυ-ον τὴν στάσιν.
8. οἱ ἐκ τῶν πλοίων ναῦται στρατεύ-σουσι σὺν τῷ βασιλεῖ.
9. οἱ ποταμοί εἰσιν εὐρεῖς καὶ παύ-σουσι τὸν βασιλέα.
10. ὁ λῃστής πε-φόνευ-κε τὸν ἱερέα τὸν ἐκ τοῦ χαλκοῦ νεώ.
11. οἱ σὺν τῷ βασιλεῖ ἐ-στρατοπέδευ-σαν ἐν τῇ εὐρείᾳ ὁδῷ.
12. ἐν τῇ χώρᾳ εἰσί βόες, σύες, λύκοι, λέαιναι, ταῦροι.

1. For the priest. Of the old woman. The priest (acc.). Oxen.
2. The broad rivers. To the just kings. Of the broad axe.
3. The kings of the land were long ago priests of the gods.
4. The priests interpret the oracles to those in the temple.
5. The bows of the soldiers in the camp were two cubits (long).
6. Those with the king have marched from the city.
7. We honour the priest and trust in the wisdom of the king.
8. Those in the broad island were hunting the wild oxen.
9. The patriotic citizens were serving with the peltasts.
10. The tears of the citizens check the poet's sweet tongue.
11. The fish in the sea are a pleasant gift to the sailors.
12. The brave youths had checked the revolt in the city.

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§ 34. Table of Subst. and Adj. of 3d Decl. (*Soft Vowel.*)

Character.	Nom. Term.	Gender.	Example. Stem.	Nom. Sing.	English.
Soft Vowels, ι, υ.	υς, ις	M. F.	συ-	σῦς, ὁ, ἡ	*pig*
			πολι-	πόλις, ἡ	*city*
	υ, ι	N.	δακρυ-	δάκρυ, τό	*tear*
			σιναπι-	σίναπι, τό	*mustard*
Diphthongs, ευ, ου, αυ.	ευς	M.	βασιλευ-	βασιλεύς, ὁ	*king*
	ους	M. F.	βου-	βοῦς, ὁ, ἡ	*ox, cow*
	αυς	F.	γραυ-	γραῦς, ἡ	*old woman*
υ, α pure, υ	υς, α, υ	M. F. N.	ἡδυ-	ἡδύς, ἡδεῖα, ἡδύ	*sweet*
ι	ις, ι	M. F. N.	φιλοπολι-	φιλόπολις, φιλόπολι	*patriotic*
υ	υς, υ	M. F. N.	διπηχυ-	δίπηχυς, δίπηχυ	*of two cubits*

§ 35. Table of the Indicative Active of the Verb λύ-ω-.

	Tense, .	Present.	Future.	Weak Perfect.
Primary Tenses.	Formation,	Pres.-Stem+ω.	Verb-Stem+σω.	Redup.+Vb.-St.+κα.
	Sing. 1.	λύ-ω	λύ-σω	λέ-λῦ-κα
	2.	λύ-εις	λύ-σεις	λέ-λυ-κας
	3.	λύ-ει	λύ-σει	λέ-λυ-κε(ν)
	Dual, 2.	λύ-ετον	λύ-σετον	λε-λύ-κατον
	3.	λύ-ετον	λύ-σετον	λε-λύ-κατον
	Plur. 1.	λύ-ομεν	λύ-σομεν	λε-λύ-καμεν
	2.	λύ-ετε	λύ-σετε	λε-λύ-κατε
	3.	λύ-ουσι(ν)	λύ-σουσι(ν)	λε-λύ-κασι(ν)
	English,	*I am loosing*, etc.	*I shall loose*, etc.	*I have loosed*, etc.

	Tense, .	Imperfect.	Weak Aorist.	Pluperfect.
Historic Tenses.	Formation,	Aug.+Pres.-St.+ον.	Aug.+Verb-St.+σα.	Aug.+Redup.+Verb-Stem+κειν.
	Sing. 1.	ἔ-λῡ-ον	ἔ-λῡ-σα	ἐ-λε-λῦ-κειν
	2.	ἔ-λυ-ες	ἔ-λυ-σας	ἐ-λε-λύ-κεις
	3.	ἔ-λυ-ε(ν)	ἔ-λυ-σε(ν)	ἐ-λέ-λυ-κει
	Dual, 2.	ἐ-λύ-ετον	ἐ-λύ-σατον	ἐ-λε-λύ-κειτον
	3.	ἐ-λυ-έτην	ἐ-λυ-σάτην	ἐ-λε-λυ-κείτην
	Plur. 1.	ἐ-λύ-ομεν	ἐ-λύ-σαμεν	ἐ-λε-λύ-κειμεν
	2.	ἐ-λύ-ετε	ἐ-λύ-σατε	ἐ-λε-λύ-κειτε
	3.	ἔ-λυ-ον	ἔ-λυ-σαν	ἐ-λε-λύ-κεισαν or κεσαν
	English,	*I was loosing*, etc.	*I loosed*, etc.	*I had loosed*, etc.

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RECAPITULATORY.

EXERCISES X.—XIV.

1. οἱ ἐν τῇ πόλει τί-ουσι τὸν ποιητὴν καὶ πιστεύ-σουσι τῷ ταμίᾳ.
2. Ὦ σοφὲ νομοθέτα πε-παίδευ-κας τοὺς τῆς νήσου νεανίας.
3. ἡ τοῦ νεανίου νύμφη ἔ-ναι-εν ἐν τῇ οἰκίᾳ τῇ ἐν τῇ κώμῃ.
4. οἱ σὺν τῷ λῃστῃ δυναστεύ-σουσι τῶν τῆς χώρας κωμῶν.
5. ἡ τῆς Ἑλένης ὕβρις ἀρχὴ ἦν τῆς τοῦ στρατηγοῦ ἥσσης.
6. Ὦ Ἀλκιβιάδη, ἡ ἐκκλησία τί-ει τὴν τοῦ ἀνδρείου ἀρετήν.
7. τὰ ἐν τῇ θαλάσσῃ πλοῖα παύσει τὸν τῶν Περσῶν πλοῦν.
8. οἱ σὺν τῷ βασιλεῖ ἤγρευ-ον ἐν τῇ ὕλῃ τὴν ἀγρίαν λέαιναν.
9. ὁ ὕπνος ἡδύ ἐστι τῶν θεῶν τοῖς δικαίοις δῶρον.
10. τὰ ὀστᾶ τὰ ἐν τῇ εὐρείᾳ ὁδῷ σημεῖον ἦν τῆς πάλαι ἥσσης.
11. ταῦρον ἔ-θυ-εν ὁ δίκαιος ἱερεύς ἐν τᾷ τοῦ θεοῦ νεῴ.
12. τὰ τῶν ἐν τῷ στρατοπέδῳ δούλων ὅπλα τόξα ἦν διπήχη.
13. οἱ ἐν τῷ νεῷ ἱερεῖς κε-κλεί-κασι τὴν σιδηρᾶν θύραν.
14. οἱ σὺν τοῖς βασιλεῦσιν ἐ-στρατεύ-κεσαν ἐπὶ τὸ ἄστυ.
15. οἱ ἐν τῇ κώμῃ βοῦν τε-θύ-κασι καὶ ἐν τῇ ὁδῷ χορεύ-ουσι.

1. The tongue of the wise lawgiver declares the truth.
2. The brave sailors in the ships have trusted the wide sea.
3. The base robbers struck the doors of the poet's house.
4. The youths out of the city hunted the wolves in the wood.
5. The priests of old used to sacrifice swine and oxen.
6. The *patriotic* citizens will serve in the general's army.*
7. O just priest! we will supplicate the gods *of the land*.
8. Those in the city will flatter the Persians *with the king*.
9. The arms of those of old were bows of two cubits.
10. The golden gifts are in the upper-room of the temple.
11. The truth is clear to the minds of those in the assembly.
12. Truth and virtue rule over the minds of just (men).
13. Injustice (the unjust things) is the cause of the revolt.
14. The peltasts had encamped on the road to the city.
15. Those with the axes have slain the robbers in the wood.

* See p. 29, note 13.

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§ 36. *THIRD DECLENSION—(Continued.)*

B. Consonant Stems include—

(I) Stems in Mutes. (II) Stems in Semi-vowels (see p. 3).

I. *Mute Stems* include—

(i) Stems in Gutturals, **κ, γ, χ.**
(ii) „ in Labials, **π, β, φ.**
(iii) „ in Dentals, (*a*) **τ, δ, θ**; (*b*) **κτ, ρτ, ντ.**

(i) Stems in Gutturals. (ii) Stems in Labials.

STEM, . . ENGLISH, .	**φυλακ**, Masc. *guard.*	**ονυχ**, Masc. *nail, talon.*	**γυπ**, Masc. *vulture.*	**Χαλυβ**, Masc. *a Chalybian, iron.*
SING. *N. V.*	φύλαξ	ὄνυξ	γύψ	Χάλυψ
Acc.	φύλακα	ὄνυχα	γῦπα	Χαλυβα
Gen.	φύλακος	ὄνυχος	γυπός	Χάλυβος
Dat.	φύλακι	ὄνυχι	γυπί	Χάλυβι
DUAL, *N. V. A.*	φύλακε	ὄνυχε	γῦπε	Χάλυβε
G. D.	φυλάκοιν	ὀνύχοιν	γυποῖν	Χαλύβοιν
PLUR. *N. V.*	φύλακες	ὄνυχες	γῦπες	Χάλυβες
Acc.	φύλακας	ὄνυχας	γῦπας	Χάλυβας
Gen.	φυλάκων	ὀνύχων	γυπῶν	Χαλύβων
Dat.	φύλαξι(ν)	ὄνυξι(ν)	γυψί(ν)	Χάλυψι(ν)

OBS. The Nom. Sing. is formed by adding ς and the Dat. Plur. -σι to the Stem. The character, if a Guttural, becomes κ and combines with σ to form ξ. The character, if a Labial, becomes π and combines with σ to form ψ. Thus

ὀνυχ + ς = ὀνυκς = ὄνυξ. χαλυβ + σι = χαλυπσι = χαλυψι.

§ 37. ADJECTIVES (GUTTURAL AND LABIAL STEMS).

Corresponding to the Guttural and Labial Substantive Stems are a few Adjectives (mostly used as Substantives), which have only one termination in all cases except Acc. Sing. and Nom. Voc. and Acc. Plur.

STEM, .	**ἁρπαγ** SING. M. F. N.	ENGLISH, *rapacious.* DUAL. M. F. N.	PLUR. M. F. N.
N. V.	ἅρπαξ	ἅρπαγε	ἅρπαγες ἅρπαγα
Acc.	ἅρπαγα ἅρπαξ		ἅρπαγας ἅρπαγα
Gen.	ἅρπαγος	ἁρπάγοιν	ἁρπάγων
Dat.	ἅρπαγι		ἅρπαξι(ν)

So ἡλιξ (κ), *of same age.* μῶνυξ (χ), *single-hoofed.* οἶνοψ (π), *wine-coloured.*

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EXERCISE XV.

ὁ φύλαξ (κ), *guard.*
ὁ κῆρυξ (κ), *herald.*
ἡ φάλαγξ (γγ), *phalanx.*
ὁ ὄνυξ (χ), *nail, talon.*
ὁ γύψ (π), *vulture.*
ὁ Χάλυψ (β), *the Chalybian, iron.*
βάρβαρος -ον, *barbarian.*
ἄνευ (Prep.), *without* (Gen.).

ἅρπαξ (γ) (Adj.), *rapacious, greedy.*

1. τῆς φάλαγγος. τῷ κήρυκι. τοῖς Χάλυψι. τὼ γῦπε.
2. οἱ σὺν τῷ βασιλεῖ φύλακες ἐ-στρατόπεδευ-ον ἐν τῇ κώμῃ.
3. οἱ ἐν τῷ στρατοπέδῳ ἐ-πίστευ-σαν τοῖς τῶν Περσῶν κήρυξι.
4. οἱ πελτασταὶ οὐ πε-παύ-κασι τὴν τῶν βαρβάρων φάλαγγα.
5. οἱ πελέκεις, τὰ τῶν στρατιωτῶν ὅπλα, σιδηροῖ εἰσι.
6. οἱ σιδηροῖ πελέκεις τῶν στρατιωτῶν ὅπλα εἰσί.
7. οἱ σὺν τῷ νεανίᾳ δοῦλοι ἠγρεύ-κεσαν τοὺς ἅρπαγας γῦπας.
8. ὁ κῆρυξ ἐ-μήνυ-ε τὴν τῆς στρατείας ἧσσαν οὐκ ἄνευ δακρύων.
9. ὁ τῶν βαρβάρων στρατηγὸς ἐ-στράτευ-σεν ἐπὶ τοὺς Χάλυβας.
10. ἄνευ τῆς φρονήσεως οὐ παύ-σουσιν οἱ νομοθέται τὴν στάσιν.
11. ἐν τοῖς Χάλυψιν οὐ τί-ουσι τοὺς ἱερεῖς οἱ νεανίαι.
12. τὰ τοῦ κήρυκος ἱμάτια σημεῖόν ἐστι τοῦ νῦν πολέμου.

1. To the heralds. Without the talons. Against the Chalybians.
2. With the guards. Out of the phalanx. For the vultures.
3. The rapacious vultures will catch the fish in the river.
4. The guards of the king were not serving in the phalanx.
5. The herald from the city sacrificed a bull in the camp.
6. The talons are the arms of the rapacious vulture.
7. The peltasts, the guards of the king, are brave.
8. The brave peltasts are the guards of the king.
9. Without arms the guards will not check the revolt.
10. We honour the virtue of the soldiers of the phalanx.
11. The Chalybians did not honour the heralds from the city.
12. O general! thou trustest the peltasts, the king's guards.

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§ 38. *THIRD DECLENSION—(Continued.)*

iii. (*a*) Stems in Dentals τ, δ, θ.

MASCULINE AND FEMININE.

STEM, . . . ENGLISH, . .	γυμνητ, Masc. *light-armed soldier.*	ἐλπιδ, Fem. *hope.*	ἐριδ, Fem. *strife.*
SING. *N. V.*	γυμνής	ἐλπίς	ἔρις
Acc.	γυμνῆτα	ἐλπίδα	ἔριν
Gen.	γυμνῆτος	ἐλπίδος	ἔριδος
Dat.	γυμνῆτι	ἐλπίδι	ἔριδι
DUAL, *N. V. A.*	γυμνῆτε	ἐλπίδε	ἔριδε
G. D.	γυμνήτοιν	ἐλπίδοιν	ἐρίδοιν
PLUR. *N. V.*	γυμνῆτες	ἐλπίδες	ἔριδες
Acc.	γυμνῆτας	ἐλπίδας	ἔριδας
Gen.	γυμνήτων	ἐλπίδων	ἐρίδων
Dat.	γυμνῆσι(ν)	ἐλπίσι(ν)	ἔρισι(ν)

DROPPING OF THE CHARACTER (ELISION).

OBS. 1. The Dental character is dropped before the *s* in the Nom. and Voc. Sing. and Dat. Plur.; thus Stem ἐλπιδ, N. Sing. ἐλπί(δ)ς = ἐλπίς (see p. 3, § 5, iii).

OBS. 2. Several Fem. Stems in ιτ-, ιδ-, ιθ-, υδ-, υθ- (not accented on last syllable), form the Acc. Sing. in ν instead of in α, the character being dropped: thus Stem ἐριδ, Acc. Sing. ἔρι(δ)ν = ἔριν.

NEUTERS.

STEM, . . . ENGLISH, . .	σωματ, Neut. *body.*	κερᾶτ, Neut. *horn.*
SING. *N. V. A.*	σῶμα	κέρας
Gen.	σώματος	κέρᾱτος (κέρᾱος), κέρως
Dat.	σώματι	κέρᾱτι (κέρᾱι), κέρᾳ
DUAL, *N. V. A.*	σώματε	κέρᾱτε (κέρᾱε, κέρα)
G. D.	σωμάτοιν	κεράτοιν (κερᾶοιν, κερῷν)
PLUR. *N. V. A.*	σώματα	κέρᾱτα (κέρᾱα, κερᾶ)
Gen.	σωμάτων	κεράτων (κερᾶων, κερῶν)
Dat.	σώμασι(ν)	κέρᾱσι(ν)

OBS. 3. The Nom. Sing. of Neuter Stems has no case-ending, and is therefore frequently identical with the Stem, and as τ cannot stand at the end of a word (§ 5, iv.), the character is generally dropped as in σῶμα, or is softened into *s* as in κέρας: in the Declension of such words the character is also often dropped in other cases: thus Gen. Sing. κέρᾱ(τ)ος = κέρᾱος = κέρως.

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EXERCISE XVI.

ὁ γυμνής (τ), *light-armed soldier.*
ἡ λαμπρότης (τ), *brightness.*
ὁ, ἡ, παῖς (δ), *child* (Voc. παῖ).
ἡ Ἑλλάς (δ), *Greece.*
ἡ ἐλπίς (δ), *hope.*
ἡ ἀσπίς (δ), *shield.*
ἡ ἔρις (δ), *strife.*
τὸ σῶμα (τ), *body.*
τὸ κέρας (τ), *horn, wing* (of army)
τὸ ἅρμα (τ), *chariot.*
πρό (Prep. with Gen.), *before, in front of.*

1. εἰς τὴν Ἑλλάδα. ἐν τοῖς γυμνῆσι. σὺν ταῖς ἀσπίσι. Ὦ παῖ.
2. πρὸ τῶν γυμνήτων. ἐκ τοῦ ἅρματος. ἄνευ ἐλπίδων.
3. αἱ χαλκαῖ ἀσπίδες οὔκ εἰσιν ὅπλα τῶν γυμνήτων.
4. οὐ δυναστεύ-σει ὁ Πέρσης Ἑλλάδος τῆς τῶν ἀνδρείων χώρας.
5. ἡ τῶν φυλάκων ὕβρις ἀρχὴ ἦν τῆς ἔριδος καὶ τῆς στάσεως.
6. ἐν τοῖς τοῦ στρατοῦ κέρασιν ἦν τὰ τῶν Χαλύβων ἅρματα.
7. ἡ τοῦ νομοθέτου φρόνησις πέ-παυ-κε τὴν ἐν τῇ πόλει ἔριν.
8. οἱ τοῦ στρατηγοῦ παῖδες ἔ-κρου-ον τὴν χαλκῆν ἀσπίδα.
9. οἱ ἅρπαγες λῃσταὶ οὐ τί-ουσι τὰ τῶν ἀνδρείων σώματα.
10. εἰσὶν ἐν τῷ στρατοπέδῳ ἅρματα, γυμνῆτες, πελτασταί.
11. οἱ Πέρσαι, βάρβαροι ἄνθρωποι, ἐ-στράτευ-ον εἰς τὴν Ἑλλάδα.
12. οὐκ ἄνευ ἐλπίδος πιστεύ-ει ὁ βασιλεὺς τοῖς φύλαξι.

1. Of the brightness. With the children. Before the strife.
2. Out-of Greece. With the chariots. Without horns.
3. The hornless (without horns) ox will not strike the child.
4. The light-armed trusted-in the brightness of the arms.
5. Helen, the daughter of the king, was the beginning of strife.
6. The Persians were marching with chariots and peltasts.
7. Alcibiades, the benefactor of the city, checks the strife.
8. The iron chariots were on the two wings of the army.
9. The talons of the greedy vulture will strike the bodies.
10. The Persians are hostile to Greece, the land of the brave.
11. The men of old used to trust in shields and bows.
12. O child! the king's golden chariot is before the door.

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§ 39. Adjectives (Dental Stems).

Corresponding to Dental Stems of Substantives are a few Adjectives of two or one termination in Nom. Sing.

Stem, English,	εὐχαριτ *pleasing.*		εὐελπιδ *hopeful.*		φυγαδ *fugitive.*	
	M. F.	N.	M. F.	N	M. F.	N.
S. *N. V.*	εὔχαρις	εὔχαρι	εὐέλπις	εὐέλπι	φυγάς	
Acc.	εὔχαριν	εὔχαρι	εὐέλπιδα	εὐέλπι	φυγάδα	φυγάς
Gen.	εὐχάριτος		εὐέλπιδος		φυγάδος	
Dat.	εὐχάριτι		εὐέλπιδι		φυγάδι	
D. *N. V. A.*	εὐχάριτε		εὐέλπιδε		φυγάδε	
G. D.	εὐχαρίτοιν		εὐελπίδοιν		φυγάδοιν	
Pl. *N. V.*	εὐχάριτες	εὐχάριτα	εὐέλπιδες	εὐέλπιδα	φυγάδες	φυγάδα
Acc.	εὐχάριτας	εὐχάριτα	εὐέλπιδας	εὐέλπιδα	φυγάδας	φυγάδα
Gen.	εὐχαρίτων		εὐελπίδων		φυγάδων	
Dat.	εὐχάρισι(ν)		εὐέλπισι(ν)		φυγάσι(ν)	

§ 40. The Infinitive Active.

There are four tenses of the Infinitive Active, formed as follows :—

Tense.	Formation.	Example.	English.
Pres. and Imperf.	Pres.-Stem + ειν	λύ-ειν	*to be loosing*
Future.	Verb-Stem + σειν	λύ-σειν	*to be about to loose*
Aorist (Weak).	,, + σαι	λῦ-σαι	*to loose*
Perf. & Plup. (Wk.)	Redup. + Vb.-St. + κεναι	λε-λυ-κέναι	*to have loosed*

The Aorist Indicative (ordinarily) refers to Past Time. The Aorist Infinitive does not necessarily do so. The Aorist Infinitive is used to indicate a *single* or *momentary* action as distinguished from a *repeated* or *protracted* action, which is expressed by the Present Infinitive; thus—

κολακεύ-ειν = *to flatter* (habitually), *to be a flatterer.*
κολακεῦσαι = *to flatter* (on any particular occasion).

The Infinitive is at once a Verb and a Substantive.

Its Verbal nature is shown by the fact that it possesses Tenses, that it governs Cases, and is qualified by Adverbs.

Its Substantival nature is shown by the fact that it may be declined with the Neuter Article in all its cases, and may be used in every respect as an Abstract Substantive ; thus—

Nom. and Acc. τὸ κολακεύ-ειν (*the flattering*), *flattery.*
Gen. τοῦ κολακεύ-ειν, *of flattery*, etc.

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EXERCISE XVII.

εὐχαρις (τ) (Adj.), *pleasing.*
εὐελπις (δ) (Adj.), *hopeful.*
φυγάς (δ) (Adj.), *fugitive, exile.*
Often used as Subst.
χαλεπός-η-ον, *difficult.*
εὖ (Adv.), *well.*
ἡ αἰτία (α), *cause.*
ἡ ἐπιθυμία (α), *desire.*
ὁ φόβος (ο), *fear.*
ἀντί (Prep. Gen.), *instead of.*

NOTE 16. The Infinitive with the Article being considered as a Substantive, qualifying words and expressions are placed between the Article and the Infinitive: *τὸ εὖ παιδεύειν* = *educating well*; *τὸ τοὺς παῖδας παιδεύειν* = *educating children.*

1. *τῶν εὐχαρίτων παίδων. σὺν τοῖς εὐέλπισι. τῷ φυγάδι.*
2. *τὸ ἀγρεύ-ειν. ἀντὶ τοῦ παί-ειν. πρὸ τοῦ τοῦς βοὺς θύ-ειν.*
3. *τὸ τὸν βασιλέα κολακεύ-ειν σημεῖόν ἐστι τοῦ αἰσχροῦ.*
4. *ὁ νῦν πόλεμος πέ-παυ-κε τὸ τοὺς παῖδας παιδεύ-ειν.*
5. *ἡ Ἑλένη αἰτία ἐστὶ τοῦ ἐκ τῆς Ἑλλάδος στρατεύ-ειν.*
6. *ὁ στρατηγὸς ἔ-παυε τὸ τοὺς φυγάδας φονεύειν.*
7. *βοῦν ἔ-θυ-σεν ὁ ἱερεὺς πρὸ τοῦ στρατεῦ-σαι.*
8. *δίκαιόν ἐστιν, ὦ παῖ, τὰς εὐχάριτας Μούσας τί-ειν.*
9. *οὐ παύ-σουσι τοὺς παῖδας τοὺς εὐέλπιδας οἱ σοφοί.*
10. *ἀντὶ τοῦ ἐν τῇ πόλει ναί-ειν φυγάδες εἰσὶν οἱ δοῦλοι.*
11. *ἡδύ ἐστι τοῖς εὐζώνοις νεανίαις τοὺς ἰχθῦς ἀγρεύ-ειν.*
12. *τὸ τοὺς τῶν πολιτῶν φόβους παῦσαι χαλεπὸν ἦν.*

N.B.—Use Infin. with Article to translate words in italics.

1. The desire *of ruling.* With the fugitives. Before the door.
2. Before *the sacrifice.* Instead *of dancing.* In *the march.*
3. Instead *of serving as a hoplite,* the young man is hunting.
4. The just lawgivers had checked the desire *of slaying.*
5. *Dwelling* with the hopeful is pleasant for children.
6. The fear *of slaying* the king was checking the peltast.
7. Before *sacrificing,* the priests of old used to dance.
8. *The slaying* the herald was the cause of the present war.
9. It is difficult to check the strife of the unjust (men).
10. During *the march* against the Persians we were serving.
11. The wise poets will honour the pleasing Muses.
12. It is difficult for the priest to interpret the oracle.

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§ 41. *THIRD DECLENSION—(Continued.)*

iii. (*b*) Dental Stems, κτ, ρτ, ντ.

	κτ STEMS.		ρτ STEMS.	
STEM, . . ENGLISH, .	νυκτ, Fem. *night.*	γαλακτ, Neut. *milk.*	δαμαρτ, F. *wife.*	ἡπαρτ, Neu. *liver.*
SING. *N. V.*	νύξ	γάλα	δάμαρ	ἧπαρ
A.	νύκτα	γάλα	δάμαρτα	ἧπαρ
G.	νυκτός	γάλακτός	δάμαρτος	ἥπατος
D.	νυκτί	γάλακτι	δάμαρτι	ἥπατι
DUAL, *N. V. A.*	νύκτε	γάλακτε	δάμαρτε	ἥπατε
	νυκτοῖν	γαλάκτοιν	δαμάρτοιν	ἡπάτοιν
PLUR. *N. V.*	νύκτες	γάλακτα	δάμαρτες	ἥπατα
A.	νύκτας	γάλακτα	δάμαρτας	ἥπατα
G.	νυκτῶν	γαλάκτων	δαμάρτων	ἡπάτων
D.	νυξί(ν)	γάλαξι(ν)	δάμαρσι(ν)	ἥπασι(ν)

§ 42. ντ STEMS.

STEM, . . ENGLISH, .	γιγαντ, Masc. *giant.*	ὀδοντ, Masc. *tooth.*	λεοντ, Masc. *lion.*
SING. *Nom.*	γίγᾱς	ὀδούς	λέων
Voc.	(γίγαν)	ὀδούς	(λέον)
Acc.	γίγαντα	ὀδόντα	λέοντα
Gen.	γίγαντος	ὀδόντος	λέοντος
Dat.	γίγαντι	ὀδόντι	λέοντι
DUAL, *N. V. A.*	γίγαντε	ὀδόντε	λέοντε
G. D.	γιγάντοιν	ὀδόντοιν	λέοντοιν
PLUR. *N. V.*	γίγαντες	ὀδόντες	λέοντες
Acc.	γίγαντας	ὀδόντας	λέοντας
Gen.	γιγάντων	ὀδόντων	λεόντων
Dat.	γίγασι(ν)	ὀδοῦσι(ν)	λέουσι(ν)

DROPPING OF THE CHARACTER.

OBS. 1. νύξ = νυκτς. Dat. Pl. νυξί = νυκτσι (see p. 38, Obs. 1).
γάλα = γαλακτ, neither κ nor τ can stand at the end of a word.
δαμαρ = δαμαρτς, τ drops before ς, and ς after a liquid.

OBS. 2. Before the σ of the Dat. Plur. all ντ stems drop ντ and lengthen the stem vowel by way of compensation (p. 2, § 3, II.); thus ᾰ(ντ)σι = ᾱσι, ο(ντ)σι = ουσι.
In Nom. Sing. the same process occurs in αντ stems; οντ stems, however, except ὀδοντ, and some Participles, reject the Nom. ς, and lengthen ο to ω, τ being dropped; thus λεων = λεον(τς).

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EXERCISE XVIII.

ἡ νύξ (κτ), *night.*
ὁ ἄναξ (κτ), *king* (Voc. ἄνα).
τὸ γάλα (κτ), *milk.*
ἡ δάμαρ (ρτ), *wife.*
ὁ λέων (οντ), *lion.*
ὁ θεράπων (οντ), *servant.*
ὁ οἶνος (ο), *wine.*
ὁ γίγας (αντ), *giant.*
ὁ Ξενοφῶν (ωντ), *Xenophon.*
ὁ ἐλέφας (αντ), *elephant, ivory.*
ὁ ὀδούς (οντ), *tooth.*
μακρός-ά-όν, *long.*
ἰσχυρός-ά-όν, *strong.*

N.B.—Both . . . and is translated by τέ . . . καί, thus ὅ τε βασιλεύς καὶ ὁ στρατηγός. Observe position of τε ; compare Latin *que.*

1. τῷ ἄνακτι. πρὸ τῆς νυκτός. σὺν τῇ δάμαρτι. Ὦ λέον.
2. σὺν τοῖς θεράπουσιν. ἐν τοῖς γίγασι. τῶν ἐλεφάντων.
3. μακραί εἰσιν αἱ νύκτες αἱ ἐν τῇ τῶν Χαλύβων χώρᾳ.
4. οἱ τοῦ ἀνάκτος θεράποντες ἤγρευ-ον τοὺς ἐλέφαντας.
5. βοῦν ἔ-θυ-σεν ὁ ἱερεὺς οὐκ ἄνευ οἴνου τε καὶ γάλακτος.
6. τί-ομεν Ἑλένην, τὴν τοῦ ἄνακτος καλὴν δάμαρτα.
7. εἴσιν ἐν ταῖς ὕλαις λέοντές τ' ἄγριοι καὶ ἐλέφαντες.
8. οἱ πάλαι γίγαντες ἐπὶ τοὺς θεοὺς ἐ-στράτευ-σαν.
9. ὁπλιτεύ-σομεν σὺν Ξενοφῶντι, τῷ ἀνδρείῳ στρατηγῷ.
10. πιστεύ-ουσιν οἱ λέοντες τοῖς τ' ὀδοῦσι καὶ τοῖς ὄνυξι.
11. οὐκ ἦν χαλεπὸν τοῖς θεοῖς τοὺς γίγαντας φονεῦ-σαι.
12. ἀντὶ τοῦ χορεύειν ἄγρευει ὁ νεανίας τοὺς λέοντας.

1. With the lions. Without the milk. For the kings.
2. Among the giants. To the servants. For the wives.
3. The soldiers trusted Xenophon, the brave general.
4. Before the night the guards will encamp in the village.
5. The fugitives from Greece dwell in the land of the king.
6. The teeth of both the lion and the wolf are strong.
7. The giant in the island has slain the (men) from the ship.
8. Before *marching* against the Persians we sacrificed an ox.
9. The (men) of the phalanx have clashed the brazen shields.
10. Both the servants and the guards of the king are strong.
11. The servants were strong, and were the guards of the king.
12. Hunting in the woods is pleasant to the young men.

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§ 43. ADJECTIVES (ντ).

Corresponding to Subst. Stems in ντ are Adjs. -αντ, -οντ, -εντ.

Stem, . English,	Masc. παντ	Fem. πασα *all, every.*	Neut. παντ	Masc. ἑκοντ	Fem. ἑκουσα *willing.*	Neut. ἑκοντ
Sing.						
N. V.	πᾶς	πᾶσα	πᾶν	ἑκών	ἑκοῦσα	ἑκόν
Acc.	πάντα	πᾶσαν	πᾶν	ἑκόντα	ἑκοῦσαν	ἑκόν
Gen.	παντός	πάσης	παντός	ἑκόντος	ἑκούσης	ἑκόντος
Dat.	παντ	πάσῃ	παντί	ἑκόντι	ἑκούσῃ	ἑκόντι
Dual.						
N. V. A.	πάντε	πάσᾱ	πάντε	ἑκόντε	ἑκούσᾱ	ἑκόντε
G. D.	πάντοιν	πάσαιν	πάντοιν	ἑκόντοιν	ἑκούσαιν	ἑκόντοιν
Plural.						
N. V.	πάντες	πᾶσαι	πάντα	ἑκόντες	ἑκοῦσαι	ἑκόντα
Acc.	πάντας	πάσας	πάντα	ἑκόντας	ἑκούσας	ἑκόντα
Gen.	πάντων	πασῶν	πάντων	ἑκόντων	ἑκουσῶν	ἑκόντων
Dat.	πᾶσι(ν)	πάσαις	πᾶσι(ν)	ἑκοῦσι(ν)	ἑκούσαις	ἑκοῦσι(ν)

Obs. 1. πᾶς = παντς, compare γιγας, πᾶν = παντ, compare σῶμα. Like πᾶς are declined its compounds, ἅπας, σύμπας, etc.

Stem, . . English, . .		Masc. χαριεντ	Fem. χαριεσσα *pleasing, graceful.*	Neut. χαριεντ
Sing.	*Nom.*	χαρίεις	χαρίεσσα	χαρίεν
	Voc.	χαρίεν	χαρίεσσα	χαρίεν
	Acc.	χαρίεντα	χαρίεσσαν	χαρίεν
	Gen.	χαρίεντος	χαριέσσης	χαρίεντος
	Dat.	χαρίεντι	χαριέσσῃ	χαρίεντι
Dual,	*N. V. A.*	χαρίεντε	χαριέσσα	χαρίεντε
	G. D.	χαριέντοιν	χαριέσσαιν	χαριέντοιν
Plur.	*N. V.*	χαρίεντες	χαρίεσσαι	χαρίεντα
	Acc.	χαρίεντας	χαριέσσας	χαρίεντα
	Gen.	χαριέντων	χαριεσσῶν	χαριέντων
	Dat.	χαρίεσι(ν)	χαριέσσαις	χαρίεσι(ν)

Obs. 2. χαρίεις = χαριε(ντ)ς. *N.B.*—Dat. Pl. by exception receives no compensation.

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EXERCISE XIX.

πᾶς (παντ), πᾶσα πᾶν, every, all.
ἑκών (οντ), -οῦσα-ον, willing.
ἄκων (οντ), -ουσα-ον, unwilling.
χαρίεις (εντ), -εσσα-εν, elegant, graceful.
ἔχει, has, ἔχουσι(ν), have.
χρηστός-η-ον, useful, good.
θεραπεύω, pay court to, attend to (Acc.).
μεστός-η-ον, full of (Gen.).
ἐπιτήδειος-α-ον, necessary.
τὰ ἐπιτήδεια, supplies, provisions.

Note 17. Observe the distinction between *πᾶς* used *with* and *without* the Article: *πᾶσα πόλις = every city; πᾶσα ἡ πόλις* or *ἡ πᾶσα πόλις = the whole city.*

Note 18. Observe *ἑκών*, being used predicatively, is neither included between the Article and Substantive, nor used with repeated Article: *ἑκὼν ἐστράτευ-σεν ὁ νεανίας = the youth marched* willingly, literally *marched willing.*

1. *πᾶσα νύξ. ἡ πᾶσα νύξ. ἄνευ τῶν ἐπιτηδείων. ἐν τῷ οἴνῳ.*
2. *τοῖς χαρίεσι. ἑκοῦσα χορεύ-ει. σὺν πᾶσι τοῖς παισί.*
3. *δυναστεύ-ουσιν οἱ Πέρσαι πασῶν τῶν τῆς χώρας πόλεων.*
4. *ἡ τῶν ἐπιτηδείων ἐπιθυμία αἰτία ἐστὶ τῆς νῦν στάσεως.*
5. *πάντες οἱ σοφοὶ θεραπεύ-σουσι τὸν τῆς χώρας βασιλέα.*
6. *μεστὸν ἦν τὸ πλοῖον βοῶν, συῶν, ἰχθύων, οἴνου.*
7. *ἑκόντες ὡπλίτευ-ον πάντες οἱ ἐν τῇ πόλει χρηστοί.*
8. *ἄκουσαι ἔ-ναι-ον αἱ φυγάδες ἐν τῇ τῆς δεσποίνης οἰκίᾳ.*
9. *αἱ χαρίεσσαι παῖδες ἐ-χόρευ-ον πρὸ τῶν τοῦ νεὼ θυρῶν.*
10. *πᾶς χρηστὸς πολίτης ἐπιθυμίαν ἔχ-ει τοῦ ὁπλιτεύ-ειν.*
11. *ἔχ-ουσιν οἱ βάρβαροι, ὦ ἄνα, ἐλέφαντάς τε καὶ ἅρματα.*
12. *ἐ-στρατοπεδεύ-κασιν οἱ ἄνακτες σὺν πᾶσι τοῖς φύλαξι.*

1. Every sailor. All the sailors. We will serve willingly.
2. Full (*m.*) of wine. With all the servants. Before all things.
3. All the children from the village will willingly dance.
4. The servants will attend to the bodies of the fugitives.
5. All the villages in the island are full of provisions.
6. The guards with the king are all both brave and hopeful.
7. The Chalybians are brave, and have both bows and shields.
8. The baskets in the temple were full of beautiful gifts.
9. Every wise king will pay court to the priests of the gods.
10. In the present war it is difficult to trust the generals.
11. All patriotic citizens will honour the brave king.
12. O child! the teeth of the wild wolf are both long and strong.

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§ 44. PARTICIPLES.

There are four Participles of the Active Voice, formed as follows:—

	Formation.		Example.	English.
Present	Present-Stem +	ων M. / ουσα F. / ον N.	λύ-ων M. / λύ-ουσα F. / λῦ-ον N.	*loosing*
	St. οντ		St. λυ-οντ	
Future	Verb-Stem +	σων M. / σουσα F. / σον N.	λύ-σων M. / λύ-σουσα F. / λῦ-σον N.	*about to loose*
	St. σοντ		St. λυ-σοντ	
Aorist	Verb-Stem +	σας M. / σασα F. / σαν N.	λύ-σας M. / λύ-σασα F. / λῦ-σαν N.	*having loosed*
	St. σαντ		St. λυ-σαντ	
Perfect	Redupl. + Verb-St. +	κως M. / κυια F. / κος N.	λε-λυ-κώς M. / λε-λυ-κυῖα F. / λε-λυ-κός N.	*having loosed*
	St. κοτ		St. λε-λυ-κοτ	

The Present and Future Participle are declined like ἔκων (p. 44), the Aorist like πᾶς (p. 44), and the Perfect as follows:—

Stem, . .	Masc. λελυκοτ	Fem. λελυκυια	Neut. λελυκοτ
Sing. *N. V.*	λε-λυ-κώς	λε-λυ-κυῖα	λε-λυ-κός
A.	λε-λυ-κότα	λε-λυ-κυῖαν	λε-λυ-κός
G.	λε-λυ-κότος	λε-λυ-κυίας	λε-λυ-κότος
D.	λε-λυ-κότι	λε-λυ-κυίᾳ	λε-λυ-κότι
Dual, *N. V. A.*	λε-λυ-κότε	λε-λυ-κυία	λε-λυ-κότε
G. D.	λε-λυ-κότοιν	λε-λυ-κυίαιν	λε-λυ-κότοιν
Plur. *N. V.*	λε-λυ-κότες	λε-λυ-κυῖαι	λε-λυ-κότα
A.	λε-λυ-κότας	λε-λυ-κυίας	λε-λυ-κότα
G.	λε-λυ-κότων	λε-λυ-κυίων	λε-λυ-κότων
D.	λε-λυ-κόσι(ν)	λε-λυ-κυίαις	λε-λυ-κόσι(ν)

Obs. Notice Nom. Sing. λε-λυ-κώς for λε-λυ-κοτς, the loss of a single Dental being compensated contrary to rule. Neut. λελυκός, cf. κέρας.

The Perf. and Aorist both refer to past time, but
The Perf. Part. emphasises the *completed* nature of the act;
The Aorist Participle indicates merely the past time.

The Participle is a Verb-Adjective: as an Adjective it agrees in Gender, Number, and Case with the Subst. to which it belongs; as a Verb it may govern Cases, and be qualified by Adverbs.

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EXERCISE XX.

ἡ μάχη (α), *battle.*
ἡ ἀγορά (α), *market.*
ἡ ἡμέρα (α), *day.*
ἡ γῆ (α), *earth, land*
ὁ ὁπλίτης (α), *heavy-armed soldier.*
ὁ σύμμαχος (ο), *ally.*
ἀπό, *from* (Gen.).
τὸ πεδίον (ο), *plain.*
ἡ φύσις (ι), *nature.*
Ἀθηναῖος-α-ον, *Athenian.*
δεξιός-ά-όν, (*on-the*) *right.*
ταχύς-εῖα-ύ, *swift.*
βραχύς-εῖα-ύ, *short.*
ἀνά, *up, throughout* (Acc.).
εὖ, *well.*

NOTE 19. The Participles, like Adjectives, may be used with the Article as equivalent to Substantives; thus, ὁ παί-ων = *the striking man* = *the striker* = *he who strikes.* Qualifying words will be placed between the Article and Participle: ὁ τὸν δοῦλον παίων = *he who strikes the slave.*

1. πιστεύ-ουσα. παύ-σας. στρατεύ-σοντες. τε-θυ-κώς. τί-ων.
2. ὁ φονεύ-σας. οἱ ναί-οντες. τοῦ παιδεύ-οντος. αἱ χορεύ-ουσαι.
3. πρὸ τῆς μάχης ἐ-στρατοπέδευ-ον οἱ Ἀθηναῖοι ἐν τῷ πεδίῳ.
4. ἱκετεύ-σας τοὺς θεοὺς ἐ-στράτευ-σεν ἀπὸ τῆς θαλάσσης.
5. οἱ ἐν τῇ πόλει ναί-οντες πιστεύ-σουσι τοῖς Ἀθηναίοις.
6. ἐν τῇ μάχῃ ἦσαν πάντες οἱ σύμμαχοι ἐν τῷ δεξιῷ κέρατι.
7. Ὦ σύμμαχοι τί-ομεν τὸν τῆς γῆς εὖ δυναστεύ-οντα.
8. οἱ ἐν τῇ ἀγορᾷ στρατοπεδεύ-σαντες τὰ ὅπλα ἔ-κρου-ον. (*Note* 15.)
9. βραχεῖα ἦν ἡ ἡμέρα τοῖς τοὺς ταχεῖς λύκους ἀγρεύ-ουσι.
10. ἀγρία ἐστὶν ἡ φύσις ἡ τῶν ἐν τῇ γῇ ναι-όντων.
11. οὐ πιστεύ-ομεν τοῖς τὸν ἄδικον βασιλέα κολακεύ-ουσι.
12. ὁ ἀπὸ τῶν Περσῶν κήρυξ μηνύ-σει τὴν ἧσσαν ἀνὰ τὴν πόλιν.

1. In the short days. With the swift lions. Without battle.
2. Having danced (*f.*). About to flatter (*m. pl.*). Those who dwell.
3. Having sacrificed, the priests interpreted the oracle.
4. Those who hunt the strong elephant are swift and active.
5. On the wings of the army were the Athenians and allies.
6. Before the day the fugitives had encamped in the market.
7. The bows of those who hunt the wolves are short and strong.
8. They had slain those who were marching up the country.
9. We do not dwell with those who trust the base lawgiver.
10. In every city, all the good citizens honour those who rule.
11. The girls who are about to dance are now in the city.
12. Without provisions, O general, the heavy-armed will not march.

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§ 45. Table of Substantives and Adjectives of Third Declension. (*Mutes.*)

SUBSTANTIVES, GUTTURAL, LABIAL, DENTAL.

Character.		Nom. Term.	Gender.	Example. Stem.	Nom. Sing.	English.
Guttural.	κ γ χ	ξ	M. F.	φυλακ- μαστιγ- ὀνυχ-	φύλαξ, ὁ μάστιξ, ἡ ὄνυξ, ὁ	*guard* *whip* *nail, talon*
Labial.	π β φ	ψ	M. F.	γυπ- Χαλυβ- κατηλιφ-	γύψ, ὁ Χάλυψ, ὁ κατῆλιψ, η	*vulture* *a Chalybian* *ladder*
Dental.	τ δ θ	s	M. F.	γυμνητ- ἐλπιδ- κορυθ-	γυμνής, ὁ ἐλπίς, ἡ κόρυς, ἡ	*light-armed* *hope* *helmet*
	τ	—	N.	σωματ-	σῶμα, τό	*body*
	τ	s	N.	κερατ-	κέρας, τό	*horn*
Strengthened Dental.	κτ	ξ	M. F.	νυκτ-	νύξ, ἡ	*night*
	κτ	—	N.	γαλακτ-	γάλα, τό	*milk*
	ρτ	ρ	M. F. N.	δαμαρτ-	δάμαρ, ἡ	*wife*
	ντ	s	M. F.	γιγαντ-	γίγας, ὁ	*giant*
	ντ	(ω)ν	M. F.	λεοντ-	λέων, ὁ	*lion*

ADJECTIVES, GUTTURAL, DENTAL.

Guttural.	κ γ χ	ξ	M. F. N.	ἡλικ- ἁρπαγ- μωνυχ-	ἡλιξ ἅρπαξ μῶνυξ	*of same age* *rapacious* *single-hoofed*
Dental.	τ	s	M. F.	εὐχαριτ-	εὔχαρις	*pleasing*
		—	N.		εὔχαρι	
	δ	s	M. F.	εὐ-ελπιδ	εὔελπις	*hopeful*
		—	N.		εὔελπι	
Strengthened Dental.	(α)ντ	(α)s	M.	παντ-	πᾶς	*all*
		(α)σα	F.		πᾶσα	
		(α) ν	N.		πᾶν	
	(ο)ντ	(ω)ν	M.	ἑκοντ-	ἑκών	*willing*
		(ου)σα	F.		ἑκοῦσα	
		(ο)ν	N.		ἑκόν	
	(ε)ντ	(ει)s	M.	χαριεντ-	χαρίεις	*pleasing* *graceful*
		(εσ)σα	F.		χαρίεσσα	
		(ε)ν	N.		χαρίεν	

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RECAPITULATORY.

EXERCISES XV.—XX.

1. ἐν τῇ ἀγορᾷ ἦσαν οἱ κήρυκες τὴν ἧσσαν μηνυ-σοντες.
2. οἱ ἀπὸ τῆς Ἑλλάδος φυγάδες ἐν ταῖς νήσοις ἔ-ναι-ον.
3. ἐ-χόρευ-ον ἐν τῇ ἀγορᾷ αἱ ἀπὸ τῶν κωμῶν παῖδες.
4. ἐν πάσῃ πόλει ἔ-θυ-σαν οἱ ἱερεῖς σῦς τε καὶ ταύρους.
5. πᾶσαι αἱ δάμαρτες τί-ουσι τὸν τοὺς λῃστας πε-φονευ-κότα.
6. ἀντὶ τοῦ σὺν τοῖς πελτάσταις ὁπλιτεύ-ειν ἀγρεύ-ουσι.
7. οἱ σὺν τοῖς ἅρμασι γυμνῆτές εἰσιν ἐν τῷ δεξιῷ κέρατι.
8. Ὦ παῖ, πιστεύ-ουσιν οἵ τε λέοντες καὶ οἱ λύκοι τοῖς ὀδοῦσι
9. ἥκοντες τί-ουσιν οἱ νῦν νεανίαι τοὺς τῶν θεῶν ἱερεῖς.
10. ὁ τῶν ἐλεφάντων φόβος αἰτία ἦν τῆς αἰσχρᾶς ἥσσης.
11. κλεί-σαντες τὰς θύρας ἐ-φόνευ-σαν πάντας τοὺς φύλακας.
12. εὐρεῖά ἐσ-τιν ἡ ἀπὸ τῆς πόλεως εἰς τὸν νεών ὁδός.
13. ἑκόντες ε-στράτευ-σαν ἀνὰ τὴν χώραν οἱ σὺν τῷ στρατηγῷ.
14. νῦν ἔχ-ουσι τὰ ἐπιτήδεια οἱ ἐν τῇ κώμῃ στρατοπεδεύ-σαντες.
15. μεσταί εἰσιν αἱ ὕλαι ἐλεφάντων, λεόντων, ἀγρίων συῶν.

1. Necessity educates those who dwell in desolate lands.
2. The king will trust the wisdom and virtue of the general.
3. The brazen axes, the arms of the heavy-armed, are strong.
4. The shields and short bows are *the*[4] arms of the peltasts.
5. The ships of the Athenians were full of all necessaries.
6. The phalanx has not checked Xenophon, the brave general.
7. The slaves of the king's steward dance with the children.
8. Those in the village honoured the fugitives from the city.
9. The *patriotic* citizens willingly served with the guards.
10. The golden baskets in the temple are full of ivory.
11. He who-honours virtue and truth is a useful citizen.
12. *The slaying*[16] of the herald was the cause of a just war.
13. All the wise (men) willingly pay court to him who-rules.
14. In every city the priests were sacrificing oxen and swine.
15. We, O Xenophon, will not trust those who flatter kings.

N.B.—A figure placed to the right of a word refers to the Notes.

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§ 46. Present Indicative Passive (*Primary*).

		Formation.	Example.	English.
Sing.	1.	Present-Stem + ομαι	λύ-ομαι	*I am being loosed,* etc.
	2.	,, ,, + ει or η	λύ-ει or λύ-η	
	3.	,, ,, + εται	λύ-εται	
Dual,	1.	,, ,, + ομεθον	λυ-όμεθον	
	2.	,, ,, + εσθον	λύ-εσθον	
	3.	,, ,, + εσθον	λύ-εσθον	
Plur.	1.	,, ,, + ομεθα	λυ-όμεθα	
	2.	,, ,, + εσθε	λύ-εσθε	
	3.	,, ,, + ονται	λύ-ονται	

The original Personal Endings of Primary Tenses in Passive Voice were -μαι, -σαι, -ται, -μεθον, -(σ)θον, -(σ)θον, -μεθα, -(σ)θε, -νται. ο or ε were employed to link these endings to the stem; thus λύ-ο-μαι. In 2d Sing. Elision and Contraction occur; thus λύ-ε-σαι, λύ-ε-αι, λύ-ει or λύ-η.

§ 47. *THIRD DECLENSION*—(*Continued.*)

B. II. *Stems in Semi-Vowels.* These include—

Stems in (i) Liquids, **λ, ρ.** (ii) Nasals, **ν.** (iii) Spirants, **ς, *F.***

(i) Stems in Liquids.

Stem, . . English, .	ἁλ, Masc. *salt.*	θηρ, Masc. *wild beast.*	ῥητορ, Masc. *rhetorician.*	πατερ, Masc. *father.*
Sing. *Nom.*	ἅλς	θήρ	ῥήτωρ	πατήρ
Voc.	ἅλς	θήρ	ῥῆτορ	πάτερ
Acc.	ἅλα	θῆρα	ῥήτορα	πατέρα
Gen.	ἁλός	θηρός	ῥήτορος	πατρός
Dat.	ἁλί	θηρί	ῥήτορι	πατρί
Dual, *N. V. A.*	ἅλε	θήρε	ῥήτορε	πατέρε
G. D.	ἁλοῖν	θηροῖν	ῥητόροιν	πατέροιν
Plur. *N. V.*	ἅλες	θῆρες	ῥήτορες	πατέρες
Acc.	ἅλας	θῆρας	ῥήτορας	πατέρας
Gen.	ἁλῶν	θηρῶν	ῥητόρων	πατέρων
Dat.	ἁλσί(ν)	θηρσί(ν)	ῥήτορσι(ν)	πατράσι(ν)

Obs. 1. Stems in ρ reject the Nom. ς, and lengthen the Stem-Vowel by Compensation; cf. p. 42, Obs. 2.

Obs. 2. Like πατήρ are declined ἡ μήτηρ, *mother*, ἡ θυγατήρ, *daughter*, ἡ γαστήρ, *belly*, Δημήτηρ, *Demeter*; ἀστήρ, *star* (otherwise regular) Dat. pl. ἄστρασι. ἀνήρ, *man*, omits ε throughout, and substitutes δ, ἄνδρα, ἀνδρός.

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EXERCISE XXI.

ὁ ἅλς (ἁλ-), *salt.*
ὁ θήρ (θηρ), *wild beast.*
ὁ ῥήτωρ (τορ), *orator.*
ὁ πατήρ (τερ), *father.*
ἡ μήτηρ (τερ), *mother.*
ἡ θυγάτηρ (τερ), *daughter.*
ὁ ἀνήρ (ανδρ), *man, husband.*
ἡ Δημήτηρ (τερ), *Demeter.*
ὁ ἀστήρ (τερ), *star.*
ὑπό, Prep. (Gen.), *by* (a person).

NOTE 20. *μέν . . . δέ* contrast two words. They are placed respectively after the contrasted words, or, if the contrasted words have the article, after the article: *μέν* need not be translated, *δέ* = *but, while, and.*

1. παιδεύ-ομεθα. παί-εσθε. πάύ-η. κολακεύ-ονται. τί-ομαι.
2. ἄνευ ἁλός. σὺν τοῖς θηρσί. τῷ ἀνδρί. Ὦ ἄνερ.
3. ἐν τῷ Δημητρός καλῷ νεῷ θύ-ονται βόες τε καὶ σύες.
4. κολακεύ-ονται οἱ βασιλεῖς ὑπὸ πάντων ἀδίκων πολιτῶν.
5. ὁ μὲν πατὴρ Πέρσης ἐσ-τιν, ἡ δὲ μήτηρ Ἀθηναία ἦν.
6. παιδεύ-εται ὑπὸ τοῦ σοφοῦ ῥητόρος πᾶσα ἡ ἐκκλησία.
7. ἔ-ναι-ον αἱ θυγατέρες σὺν τῷ πατρί ἐν τῇ τῶν Χαλύβων γῇ.
8. κλεί-ονται πάντες οἱ ἐν τῇ νήσῳ ἄνδρες ὑπὸ τῶν Ἀθηναίων.
9. ὁ μὲν ταῦρος τοῖς κέρασι πιστεύ-ει, ὁ δὲ λύκος τοῖς ὀδοῦσι.
10. ἐ-στράτευ-ον μὲν οἱ πελτασταὶ, ἐ-στρατοπέδευ-ον δὲ οἱ ὁπλῖται
11. Δημήτηρ, ἡ τῶν πάντων μήτηρ, τί-εται ὑπο τῶν δικαίων.
12. πάντες οἱ ἐν πλοίοις ναί-οντες πιστεύ-οισι τοῖς ἄστρασι.

1. We are being honoured. Ye are being flattered. O father!
2. Among the stars. By the orators. With the daughters.
3. Both the father and mother are honoured by the daughters.
4. All the youths have the desire *of hunting wild beasts*[16].
5. The heralds from the king are flattered by the orators.
6. *Those who honour*[19] (the) fathers are worthy of gifts.
7. We will supplicate Demeter, the mother of all (things).
8. The river is broad, but the young man is strong and active.
9. The peltasts are in the village, but the hoplites in the camp.
10. The oracles of the gods are declared by the wise priests.
11. The poets of old are honoured by the men of the present.
12. We will trust Alcibiades, the general of the Athenians.

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§ 48. Imperfect Indicative Passive (*Historic*).

		Formation.	Example.	English.
S.	1.	Aug. + Pres.-St. + ομην	ἐ-λυ-όμην	*I was being loosed*, etc.
	2.	,, ,, + ου	ἐ-λύ-ου	
	3.	,, ,, + ετο	ἐ-λύ-ετο	
D.	1.	,, ,, + ομεθον	ἐ-λυ-όμεθον	
	2.	,, ,, + εσθον	ἐ-λύ-εσθον	
	3.	,, ,, + εσθην	ἐ-λυ-έσθην	
Pl.	1.	,, ,, + ομεθα	ἐ-λυ-όμεθα	
	2.	,, ,, + εσθε	ἐ-λύ-εσθε	
	3.	,, ,, + οντο	ἐ-λύ-οντο	

The original Personal Endings of the Historic Tenses in the Passive Voice were *-μην, -σο, -το, -μεθον, -(σ)θον, -(σ)θην, -μεθα, -(σ)θε, -ντο*. ο and ε were employed to link these endings to Stems, *ἐ-λυ-ό-μην*. In 2d Sing. Elision and Contraction occur, *ἐλύ-ε-(σ)ο = ἐ-λύ-εο = ἐλύ-ου*.

§ 49. *THIRD DECLENSION*—(*Continued.*)

B. II. (ii) Stems in the Nasal, ν.

Stem, . . English, .	Masc. Ἑλλην, *Greek.*	Masc. λιμεν, *harbour.*	Masc. λειμων, *meadow.*	Masc. ἡγεμον, *leader.*	Masc. δελφῖν, *dolphin.*
Sing. *N. V.*	Ἕλλην	λιμήν	λειμών	ἡγεμών	δελφίς
Acc.	Ἕλληνα	λιμένα	λειμῶνα	ἡγεμόνα	δελφῖνα
Gen.	Ἕλληνος	λιμένος	λειμῶνος	ἡγεμόνος	δελφῖνος
Dat.	Ἕλληνι	λιμένι	λειμῶνι	ἡγεμόνι	δελφῖνι
Dual, *N. V. A.*	Ἕλληνε	λιμένε	λειμῶνε	ἡγεμόνε	δελφῖνε
G. D.	Ἑλλήνοιν	λιμένοιν	λειμώνοιν	ἡγεμόνοιν	δελφίνοιν
Plur. *N. V.*	Ἕλληνες	λιμένες	λειμῶνες	ἡγεμόνες	δελφῖνες
Acc.	Ἕλληνας	λιμένας	λειμῶνας	ἡγεμόνας	δελφῖνας
Gen.	Ἑλλήνων	λιμένων	λειμώνων	ἡγεμόνων	δελφίνων
Dat.	Ἕλλησι(ν)	λιμέσι(ν)	λειμῶσι(ν)	ἡγεμόσι(ν)	δελφῖσι(ν)

Obs. 1. Stems in ν generally reject the Nom. *s* and lengthen the Stem-vowel by Compensation; cf. p. 42, Obs. 2. Exceptions to this rule are ὁ δελφίς, *dolphin*; ἡ ἀκτίς, *ray*; ἡ ῥίς, *nose*; ἡ Σαλαμίς, *Salamis*, and others. In these the ν is elided before the Nom. *s*.

Obs. 2. The Vocative is same as the Stem in words not Oxytone, *i.e.* not accented on last syllable; δαίμων, Voc. δαῖμον.
The Vocative is same as the Nom. in Oxytone words; ἡγεμών, Voc. ἡγεμών.

Obs. 3. In Dat. Pl. ν drops before σ without Compensation.

Obs. 4. A few Stems in *-ον* and *-ων* suffer Elision of ν and Contraction; cf. μείζων, p. 54.

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EXERCISE XXII.

ὁ Ἕλλην (ην), *Greek.*
ὁ λιμήν (εν), *harbour.*
ὁ λειμών (ων), *meadow.*
ὁ ἡγεμών (ον), *guide, leader.*
ὁ χειμών (ων), *storm, winter.*
ὁ δελφίς (ῖν), *dolphin.*
ἡ Σαλαμίς (ιν), *Salamis.*

NOTE 21. The article with μέν and δέ frequently stands without a Substantive.

ὁ μέν . . . ὁ δέ = *the one . . . (but) the other.*
οἱ μέν . . . οἱ δέ = *some . . . (but) others.*

1. ἐ-παύ-εσθε. ἐ-τι-όμεθα. ἐ-παιδεύ-οντο. παιδεύ-ονται.
2. ἐν τοῖς λειμῶσι. σὺν τῷ δελφῖνι. τοῦ λιμένος.
3. οἱ λιμένες ἐ-κλεί-οντο ὑπὸ τῶν ἐν τοῖς πλοίοις Περσῶν.
4. οἱ ἐκ τῆς κώμης παῖδες ἐ-χόρευ-ον ἐν τῷ εὐρεῖ λειμῶνι.
5. ἐ-μηνύ-ετο ὑπὸ τοῦ κήρυκος ἡ ἐν Σαλαμῖνι μάχη.
6. τῶν Περσῶν οἱ μὲν ἐ-φονεύ-οντο, οἱ δὲ φυγάδες ἦσαν.
7. τὸν μὲν βασιλέα ἔ-τι-ον, τῷ δὲ νομοθέτῃ ἐ-πίστευ-ον.
8. οἱ δελφῖνες σημεῖόν εἰσι τοῖς ναύταις τοῦ χειμῶνος.
9. ἐν τῳ ἐπὶ τοὺς Χάλυβας στρατεύ-ειν ἐ-πίστευ-ε τοῖς ἡγέμοσι.
10. οἱ νεανίαι ἤγρευ-σαν τὸν δελφῖνα ἐν τῷ τῆς νήσου λιμένι.
11. οἱ ἐν ταῖς νήσοις Ἕλληνες δυναστεύ-ουσι τῆς θαλάσσης.
12. τῶν ἡγεμόνων ὁ μὲν ἐν τῇ κώμῃ ναί-ει, ὁ δὲ ἐν τῇ πόλει.

1. We were being checked. They were being honoured. O guide!
2. Before the storm. Out of the harbour. Into the meadow.
3. The ships in the harbour are full both of arms and men.
4. The oxen are in the broad meadow before the city's gates.
5. The wife of the fugitive was being slain by the robber.
6. The lion is strong, but the feet of the hunter are swift.
7. Some have brazen shields, others have iron axes and bows.
8. We were being shut up in the harbour by the barbarians.
9. The priests will sacrifice a dolphin to the god of the sea.
10. Of the girls, some dance in the meadow, others in the village.
11. The revolt in the city was being checked by the guards.
12. The guide was hostile, but we all trusted the general.

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§ 50. ADJECTIVES.

Corresponding to Substantive Stems in **ν**, are some Adjectives.

i. Adjectives of three Terminations, **ν** Stems.

Stem, . . . English, . .	Masc. **μελαν**	Fem. **μελαινα** *black.*	Neut. **μελαν**
Sing. *Nom.*	μέλᾱς	μέλαινα	μέλαν
Voc.	μέλαν	μέλαινα	μέλαν
Acc.	μέλανα	μέλαιναν	μέλαν
Gen.	μέλανος	μέλαινης	μέλανος
Dat.	μέλανι	μελαίνῃ	μέλανι
Dual, *N. V. A.*	μέλανε	μελαίνα	μέλανε
G. D.	μελάνοιν	μελαίναιν	μελάνοιν
Plur. *N. V.*	μέλανες	μέλαιναι	μέλανα
Acc.	μέλανας	μελαίνας	μέλανα
Gen.	μελάνων	μελαίνων	μελάνων
Dat.	μέλᾰ-σι(ν)	μελαίναις	μέλᾰσι(ν)

Obs. 1. For quantity of μελᾱς and μελᾰσι, see p. 52, Obs. 1 and 3.

ii. Adjectives of two Terminations, **ν** Stems.

Stem, . . English, .	**σωφρον** *prudent.*	**μειζον** *greater.*
	M. F. N.	M. F. N.
Sing. *N. V.*	σώφρων σῶφρον	μείζων μεῖζον
Acc.	σώφρονα σῶφρον	μείζονα, μείζω μεῖζον
Gen.	σώφρονος	μείζονος
Dat.	σώφρονι	μείζονι
Dual, *N. V. A.*	σώφρονε	μείζονε
G. D.	σωφρόνοιν	μειζόνοιν
Plur. *N. V.*	σώφρονες σώφρονα	μείζονες, μείζους μείζονα, μείζω
Acc.	σώφρονας σώφρονα	μείζονας, μείζους μείζονα, μείζω
Gen.	σωφρόνων	μειζόνων
Dat.	σώφροσι(ν)	μείζοσί(ν)

Obs. 2. All Comparative Adjectives in **-ων** are declined like μείζων, *i.e.* suffer elision of **ν** and contraction, thus Acc. Sing. μείζο(ν)α = μείζοα = μείζω.

Similarly a few Subst. (see p. 52, Obs. 4), ἀ-ηδών (ον) *nightingale*, G. ἀηδοῦς (ο(ν)ος), εἰκών (ον) *image*, Acc. εἰκώ (ο(ν)α).

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EXERCISE XXIII.

μέλας -αινα -αν (*αν*), *black.*
σώφρων (*ον*), *prudent.*
εὐδαίμων (*ον*), *fortunate.*
ἐπιστήμων (*ον*), *skilled in* (Gen.). *acquainted with.*
μείζων (*ον*), *greater, larger* (contr.).
θάσσων (*ον*), *swifter* (contr.).
ἡ ἀηδών (*ον*), *nightingale* (contr.).
μνηστεύω, I woo, betroth.

NOTE 22. *δέ* is often used without a preceding *μέν*. It is especially so used with the Article in reference to a person or thing already mentioned. *ἔ-τι-ον τὸν στρατηγὸν· ὁ δὲ οὐκ ἄξιος ἦν* = *they honoured the general*, but he *was not worthy*.

1. *μνηστεύ-η. ἐ-μνηστεύ-ου. τί-ονται. ἐ-τί-οντο. παύ-η.*
2. *σὺν τοῖς μέλασι ταί́οις. οἱ θάσσους ἵπποι. ἀηδοῦς.*
3. *μέλανές εἰσιν οἱ ἐν τῇ τῶν Χαλύβων χώρᾳ ναί-οντες.*
4. *πάντες πιστεύ-σομεν Ἀλκιβιάδῃ, τῷ σώφρονι νομοθέτῃ.*
5. *ἡ τοῦ βασιλέως θυγατὴρ ἐ-μνηστεύ-ετο ὑπὸ τοῦ στρατηγοῦ.*
6. *ἐπιστήμονές εἰσιν οἱ ποιηταὶ τοῖ βασιλεῖς κολακεύ-ειν.*
7. *ἐ-πίστευ-ε τοῖς ἡγεμόσιν· οἱ δὲ τοῖς βαρβάροις ἦσαν ἐ͂χθροι.*
8. *ἡ ἐν τῇ ἐρήμῳ νήσῳ ὕλη μεστὴ ἦν καλῶν ἀηδόνων.*
9. *ταχεῖς εἰσὶν οἱ μὲν ἐλέφαντες· οἱ δὲ ἵπποι θάσσους εἰσί.*
10. *καλὴ μέν ἐστιν ἡ Ἑλλας· μείζους δὲ αἱ τῶν Περσῶν πόλεις.*
11. *εὐδαίμονες ἦσαν οἱ εἰς τοὺς βαρβάρους στρατεύ-σαντες.*
12. *τὰ τῶν θεῶν χρηστηρία ὑπὸ τῶν ἱερέων ἡρμηνεύ-ετο.*

1. We were being struck. Ye are being educated. They wooed.
2. Greater ships. Black garments. With the fortunate.
3. The king has betrothed *his*[16] daughter to Alcibiades.
4. Fortunate are those who dwell in the beautiful islands.
5. We trust the sailor ; *but he*[22] is not acquainted with the sea.
6. The general is in the harbour with the larger ships.
7. The wolf is swift, but the horse of *the hunter*[19] is swifter.
8. The black garments of the bride *are*[7] a sign of the present war.
9. All those acquainted with the sea have trusted the stars.
10. Black bulls used to be sacrificed to the gods of old.
11. All *those who rule*[19] are flattered by servants and slaves.
12. The nightingales in the wood are pleasant to the children.

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§ 51. Weak Aorist Indicative Passive (*Historic*).

		Formation.	Example.	English.
Sing.	1.	Aug. + Verb-Stem + θην	ἐ-λύ-θην	*I was loosed,* etc.
	2.	,, ,, ,, + θης	ἐ-λύ-θης	
	3.	,, ,, ,, + θη	ἐ-λύ-θη	
Dual,	2.	,, ,, ,, + θητον	ἐ-λύ-θητον	
	3.	,, ,, ,, + θητην	ἐ-λυ-θήτην	
Plur.	1.	,, ,, ,, + θημεν	ἐ-λύ-θημεν	
	2.	,, ,, ,, + θητε	ἐ-λύ-θητε	
	3.	,, ,, ,, + θησαν	ἐ-λύ-θησαν	

Obs. 1. Some Verbs, as παί-ω, insert σ before -θην; thus ἐ-παί-σ-θην. Many have both forms, *i.e.* -θην and σ-θην (for list see p. 58, Obs. 1).

Obs. 2. θύω makes ἐ-τύ-θην, the θ being changed to τ for the sake of the sound. (Dissimilation, see p. 3, § ii.)

§ 52. *THIRD DECLENSION—(Continued).*

B. II. (iii) Stems in Spirant, ς (*Elided*).

Stem, . . English, ..	Δημοσθενες, M. *Demosthenes.*	τριηρες, Fem. *trireme.*	γενες, Neut. *race, family.*
Sing. *Nom.*	Δημοσθένης	τριήρης	γένος
Voc.	Δημόσθενες	τριῆρες	γένος
Acc.	Δημοσθένη (ε-α)	τριήρη (ε-α)	γένος
Gen.	Δημοσθένους (ε-ος)	τριήρους (ε-ος)	γένους (ε-ος)
Dat.	Δημοσθένει (ε-ϊ)	τριήρει (ε-ϊ)	γένει (ε-ϊ)
Dual, *N. V. A.*		τριήρη (ε-ε)	γένη (ε-ε)
G. D.		τριήροιν (ε-οιν)	γένοιν (ε-οιν)
Plur. *N. V.*		τριήρεις (ε-ες)	γένη (ε-α)
Acc.		τριήρεις (ε-ας)	γένη (ε-α)
Gen.		τριήρων (ε-ων)	γενῶν (ε-ων)
Dat.		τριήρεσι (ν)	γένεσι (ν)

Obs. 1. Nom. Sing. of Masc. and Fem. Subst. reject the Nom. ς and receive compensation.

Voc. Sing. of Masc. and Fem. Subst. is same as Stem.

N. V. A. Sing. of Neut. Subst. change the Stem-Vowel from ε to ο. Thus γένος is for γένες. In all other cases elision of the character and contraction occur. Thus Gen. Sing., γένε(σ)ος = γένεος = γένους.

N.B. —*Neut.* Substs. with Nom. in -ος belong to the above Decl.
Masc. and *Fem.* ,, ,, ,, 2d Decl.

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EXERCISE XXIV.

Δημοσθένης (ες), *Demosthenes.*	τὸ ὄρος (ες), *mountain.*
Περικλῆς (ες), *Pericles.*	τὸ τεῖχος (ες), *wall of a city.*
ἡ τριήρης (ες), *trireme.*	τὸ ἄνθος (ες), *flower.*
τὸ γένος (ες), *race, family.*	τὸ ἔγχος (ες), *spear.*
καί = *even, also, too.*	οὐδέ, *and . . . not, nor, not even.*

NOTE 23. *καί* has two meanings which must be carefully distinguished:
(1.) It joins words or sentences (as hitherto used) = English *and.*
(2.) It lays stress on the word it precedes = English *even, also, too.*

1. ἐ-παύ-θημεν. ἐ-κολακεύ-θητε. ἐ-κολακεύ-σατε. ἐ-παύ-θης.
2. σὺν Περικλεῖ. ἐν ταῖς τριήρεσι. εἰς τὰ ὄρη. τῶν ἄνθων.
3. ἐ-παύ-θη ἡ στάσις ὑπὸ Δημοσθένους τοῦ σώφρονος στρατηγοῦ.
4. καὶ οἱ τοῦ βασιλέως παῖδες σὺν τοῖς πολίταις ὡπλίτευ-ον.
5. οὐδ' οἱ φυγάδες ὑπὸ τῶν ἐν τοῖς ὄρεσιν ἐ-φονεύ-θησαν.
6. ἡ τῶν Χαλύβων πόλις οὐκ ἰσχυρά ἐστι οὐδὲ τείχη ἔχει.
7. αἱ τῶν Περσῶν τριήρεις ἐ-κλεί-σθησαν ὑπὸ Περικλέους.
8. μεσταί εἰσιν αἱ ὕλαι καλῶν τ' ἀνθῶν καὶ ἀηδόνων.
9. αἱ μὲν τῶν βαρβάρων ἀσπίδες εὐρεῖς, τὰ δὲ ἔγχη μακρά.
10. ἀνδρεῖοι ἦσαν οἱ ὁπλῖται οὐδ' ὑπὸ τῶν ἐχθρῶν ἐ-παύ-θησαν.
11. ἐπιστῆμόν ἐστι τῆς θαλάσσης πᾶν τὸ τῶν ναυτῶν γένος.
12. ἐπιστήμονές εἰσιν οἱ ἡγεμόνες τῶν εἰς τὰ ὄρη ὁδῶν.

1. He was slain. We were educated. Ye were checked.
2. The spears. Of the family. In the mountains. O Pericles.
3. We all were being educated by Demosthenes the orator.
4. Not even the mountains checked the race of barbarians.
5. *Even*[23] the sailors in the trireme have spears and shields.
6. The guards were base, and were not trusted by Pericles.
7. The flowers on the mountains are sweet to the children.
8. *Those who slew*[19] the herald were slain by the king's guards.
9. *Instead of serving*[16] he is now hunting in the mountains.
10. The doors of Demeter's temple were all shut by the priests.
11. The triremes are in the harbour, but the men are in the city.
12. Ye flatter the king; but he trusts not those who flatter.

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§ 53. Weak Future Indicative Passive (*Primary*).

	Formation.	Example.	English.
Sing. 1.	Verb-Stem + θη-σομαι	λυ-θή-σομαι	*I shall be loosed*, etc.
2.	,, ,, + θη-σει or σῃ	λυ-θή-σει or σῃ	
3.	,, ,, + θη-σεται	λυ-θή-σεται	
Dual, 1.	,, ,, + θη-σομεθον	λυ-θη-σόμεθον	
2.	,, ,, + θη-σεσθον	λυ-θή-σεσθον	
3.	,, ,, + θη-σεσθον	λυ-θή-σεσθον	
Plur. 1.	,, ,, + θη-σομεθα	λυ-θη-σόμεθα	
2.	,, ,, + θη-σεσθε	λυ-θή-σεσθε	
3.	,, ,, + θη-σονται	λυ-θή-σονται	

Obs. 1. Those verbs which insert σ before -θην in the Weak Aorist Passive retain the σ in the Weak Future, so παι-σ-θή-σομαι. Besides παίω, *παλαί-ω, wrestle*, σεί-ω, *shake*, χρί-ω, *anoint*, ψαύ-ω, *touch*, κλεί-ω, *shut*, κρού-ω, *beat*, insert σ in the Aorist and Future Passive.

§ 54. Adjectives, σ Stems (*Elided*).

Corresponding to Substantive Stems in σ are numerous Adjectives of two Terminations.

Stem, ... English, ...	εὐγενες *well-born.*	
	M. F.	N.
Sing. *N. V.*	εὐγενής	εὐγενές
Acc.	εὐγενῆ (ε-α)	εὐγενές
Gen.	εὐγενοῦς (ε-ος)	
Dat.	εὐγενεῖ (εἰ)	
Dual, *N. V. A.*	εὐγενῆ (ε-ε)	
G. D.	εὐγενοῖν (ε-οιν)	
Plur. *N. V.*	εὐγενεῖς (ε-ες)	εὐγενῆ (ε-α)
Acc.	εὐγενεῖς (ε-ας)	εὐγενῆ (ε-α)
Gen.	εὐγενῶν (ε-ων)	
Dat.	εὐγενέσι(ν)	

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EXERCISE XXV.

εὐγενής (*ες*), *well-born.*	*ὁ χρόνος* (*ο*), *time.*
ψευδής (*ες*), *false.*	*ὁ παρασάγγης* (*α*), *parasang.*
πετρώδης (*ες*), *rocky.*	*πέντε*, *five.*
δυστυχής (*ες*), *unlucky, hapless.*	*ἀπέχει*, *is distant*, (Gen.).

NOTE 24. The Accusative has been hitherto used only as the object of a Transitive Verb. It is also used adverbially,

(1.) Answering the question How long? = Duration of time.
(2.) ,, ,, How far? = Measure of space.

1. *παιδευ-θησόμεθα. φονευ-θήσεσθε. παι-σθήσῃ. παυ-θήσομαι.*
2. *σὺν τοῖς εὐγενέσι. τῆς ψευδοῦς γλώσσης. Ὦ δυστυχεῖς.*
3. *κλει-σθήσονται πάντες ἐν τῇ πετρώδει νήσῳ πέντε ἡμέρας.*
4. *οἱ παῖδες οἱ εὐγενεῖς παιδευ-θήσονται ὑπὸ τῶν ἱερέων.*
5. *ἐ-φονεύ-θησαν οἱ δυστυχεῖς ὑπὸ τῶν ψευδῶν δούλων.*
6. *τὴν μὲν ἡμέραν ἐν τῇ κώμῃ ἦν· τὴν δὲ νύκτα ἐν τοῖς ὄρεσι.*
7. *ὁ τῶν Περσῶν στρατὸς νῦν ἀπέχ-ει πέντε παρασάγγας.*
8. *οἱ ἐν τῇ πόλει εὐγενεῖς ὁπλιτεύ-σουσι πάντα τὸν πόλεμον.*
9. *κολακευ-θήσεται ὁ βασιλεὺς ὑπὸ τῶν ψευδῶν πολιτῶν.*
10. *ἡ μὲν εἰς τὴν κώμην ὁδὸς εὑρεῖά ἐστι· τὰ δὲ ὄρη πετρώδη.*
11. *μνηστεύ-σων τὴν θυγατέρα τὸν πατέρα κολακεύ-ει ὁ σοφός.*
12. *οὐχ ἑκὼν μακρὸν χρόνον ἐν τῷ λιμένι κλει-σθήσεται.*

1. We shall be checked. Ye will be educated. Thou wilt be loosed.
2. False things[14]. Rocky ways. Of the unlucky man.
3. The unlucky heralds will be slain by the false guides.
4. The children of (*ἐκ*) the village will dance all the day.
5. The city of the king is distant five parasangs from the sea.
6. Without the priests the revolt will not be checked.
7. Black oxen will be sacrificed by those in the camp.
8. The fierce robbers will slay even the well-born children.
9. The road to (*εἰς*) the mountains is both rocky and deserted.
10. In the winter the nights are long but the days are short.
11. Of the fugitives *some*[21] we honour, others will be slain.
12. We trusted the oracles, *but they*[22] were all false.

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§ 55. Perfect Indicative Passive (*Primary*).

		Formation.	Example.	English.
Sing.	1.	Redupl. + Vb.-St. + μαι	λέ-λυ-μαι	*I have been loosed,* etc.
	2.	,, ,, + σαι	λέ-λυ-σαι	
	3.	,, ,, + ται	λέ-λυ-ται	
Dual,	1.	,, ,, + μεθον	λε-λύ-μεθον	
	2.	,, ,, + σθον	λέ-λυ-σθον	
	3.	,, ,, + σθον	λέ-λυ-σθον	
Plur.	1.	,, ,, + μεθα	λε-λύ-μεθα	
	2.	,, ,, + σθε	λέ-λυ-σθε	
	3.	,, ,, + νται	λέ-λυ-νται	
		or μένοι εἰσί(ν)		

In this Tense the original Personal endings are attached to the Stem without the aid of the connecting vowels used in the Present, etc. (See p. 50.)

Obs. 1. Those Verbs which insert σ before the terminations of Weak Aorist and Future Passive insert it also in Perfect Passive, unless the Personal ending begins with σ. So σείω, σέσεισμαι, but σε-σει-σο. (See p. 58, Obs. 1.) Verbs which insert σ employ the -μένοι εἰσί(ν) form of 3d Pers. Plur.

§ 56. *THIRD DECLENSION*—(*Continued.*)

B. II. (iii) Stems in *F* (Digamma, an obsolete letter), *Elided.*

Stem, . . . English, . .	αἰδοF, Fem. *shame.*	Λητοϝ, Fem. *Latona.*	ἥρωF, Masc. *hero.*
Sing. *Nom.*	αἰδώς	Λητώ	ἥρως
Voc.	αἰδοῖ	Λητοῖ	ἥρως
Acc.	αἰδῶ (ο-α)	Λητῶ (ο-α)	ἥρωα, -ω
Gen.	αἰδοῦς (ο-ος)	Λητοῦς (ο-ος)	ἥρωος
Dat.	αἰδοῖ (ο-ϊ)	Λητοῖ (ο-ϊ)	ἥρωϊ, -ῳ
Dual, *N. V. A.*	When the Dual or Plural of these Nouns is used it is formed after the O declension.		ἥρωε
Dat.			ἡρώοιν
Plur. *N. V.*			ἥρωες, -ως
Acc.			ἥρωας, -ως
Gen.			ἡρώων
Dat.			ἥρωσι(ν)

Obs. 2. The Character of these Substantives is doubtful: it may be *F* or *ν*.

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EXERCISE XXVI.

ἡ αἰδώς (*F*), *shame, reverence.*
ἡ Λητώ (*F*), *Latona.*
ὁ ἥρως (*F*), *hero.*
ἡ Γοργώ (*F*), *Gorgon.*
ἡ κεφαλή (α), *head.*
τὸ εἶδος (ες), *form.*
σείω, *I shake.*
ἡ Δῆλος (ο), *Delos.*

NOTE 25. Accusative of Respect. The Acc. is also used *adverbially* to qualify Adjectives or Verbs showing *in what respect* or *to what extent* their meaning applies : *ἡ νύμφη ἐστὶ καλὴ τὸ εἶδος, beautiful in form.*

1. πέπαυσαι. πέπαισθε. πεπαίδευνται. σέσεισται.
2. σὺν τοῖς ἥρωσιν. αἰδοῦς. Ὦ Λητοῖ. τῆς Γοργοῦς.
3. ἡ Γοργὼ, ἡ αἰσχρὰ τὸ εἶδος, ἐφονεύθη ὑπὸ τοῦ ἀνδρείου ἥρωος.
4. ὁ τοῦ ταμίου παῖς πέπαισται τὴν κεφαλὴν ὑπὸ τοῦ δούλου.
5. σέσεισται ἡ γῆ· οἱ δὲ ἱερεῖς ἱκετεύουσι τοὺς θεούς.
6. Ὦ πολῖται, μακρὸν χρόνον πεπαίδευσθε ὑπὸ τῶν σοφῶν.
7. οἱ τῆς Λητοῦς παῖδες ἔναιον ἐν Δήλῳ τῇ καλῇ νήσῳ.
8. οἱ μὲν φυγάδες εἰσὶν, οἱ δὲ ἐν τῇ πόλει κεκλεισμένοι εἰσί.
9. τοὺς τὸν κήρυκα φονεύσοντας ἔπαυε φόβος τε καὶ αἰδώς.
10. πάντες οἱ πάλαι ἥρωες ἰσχυροί τε ἦσαν καὶ καλοὶ τὸ σῶμα.
11. καλόν ἐστι τῷ ἀνδρείῳ ἥρωι τὴν Γοργὼ πεφονευκέναι.
12. ἄγριοί εἰσι τὴν φύσιν οἱ ἐν τοῖς ἐρήμοις ὄρεσι ναίοντες.

1. Thou hast been struck. He has been slain. I have been shut up.
2. Of the Gorgon. Without shame. By the hero. With Latona.
3. The bride *that dwelt*[19] in the village was fair in form.
4. The men of old used to sacrifice both to the gods and heroes.
5. Not without shame we flatter *those who rule*[19] over the land.
6. The mountains have been shaken, the plains are desolate.
7. In Delos was the temple of Latona the mother of the god.
8. The Gorgon has been struck *on the head*[25] by the strong hero.
9. The men from (*ἐκ*) the trireme *willingly*[18] served as hoplites.
10. The camp of the Persians was full of necessaries and arms.
11. The flattering (of) those who rule[16] is disgraceful to all.
12. The king's army is now distant five parasangs from Delos.

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§ 57. Table of Substantives and Adjectives of Third Declension. (*Semivowels.*)

Character.	Nom. Term.	Gender.	Example. Stem.	Nom. Sing.	English.
SUBSTANTIVES; LIQUIDS, NASALS, AND SPIRANTS.					
Liquids.					
λ	λs	M. F.	ἁλ-	ἅλς, ὁ	*salt*
ρ	ρ	M. F. N.	θηρ-	θήρ, ὁ	*wild-beast*
			ῥητορ-	ῥήτωρ, ὁ	*rhetorician*
			πατερ-	πατήρ, ὁ	*father*
Nasals.					
ν	ν	M. F.	Ἑλλην-	Ἕλλην, ὁ	*Greek*
	s		λιμεν-	λιμήν, ὁ	*harbour*
			λειμων-	λειμών, ὁ	*meadow*
			ἡγεμον-	ἡγεμών, ὁ	*guide*
			δελφῖν-	δελφίς, ὁ	*dolphin*
Spirants.					
	ης	M. F.	Δημοσθενες-	Δημοσθένης, ὁ	*Demosthenes*
(ϵ)s	os	N.	τριηρες-	τριήρης, ἡ	*trireme*
			γενες-	γένος, τό	*family*
F	ως	F.	αἰδοF-	αἰδώς, ἡ	*shame*
	ω	M.	ΛητοF	Λητώ, ἡ	*Latona*
	ως		ἥρωF-	ἥρως, ο	*hero*
ADJECTIVES; NASALS AND SPIRANTS.					
(α)ν	ας	M.	μελαν-	μέλας	*black*
	αινα	F.		μέλαινα	
	αν	N.		μέλαν	
(ο)ν	ων	M. F.	σωφρον-	σώφρων	*prudent*
	ον	N.		σῶφρον	
(ϵ)s	ης	M. F.	εὐγενες-	εὐγενής	*well-born.*
	ες	N.		εὐγενές	

§ 58. Examples of Elision and Compensation.

Stem.	*Nom. Sing.*	*Dat. Pl.*
1. λαμπαδ	λαμπάς for λαμπα(δ)s	λαμπάσι for λαμπα(δ)σι
2. ὀδοντ-	ὀδούς for ὀδό(ντ)s	ὀδοῦσι for ὀδο(ντ)σι
3. ποιμεν-	ποιμήν for ποιμέ(ν)s	ποιμέσι for ποιμε(ν)σι
4. λέοντ-	λέων for λέο(ντ)s	λέουσι for λέο(ντ)σι

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RECAPITULATORY.

EXERCISES XXI.-XXVI.

1. στρατεύ-σουσιν οἱ γυμνῆτες σὺν Ξενοφῶντι τῷ στρατηγῷ.
2. οἱ παῖδες τῶν Ἑλλήνων ἐ-παιδεύ-οντο ὑπὸ τῶν ῥητόρων.
3. οἱ πάλαι βάρβαροι ἐ-πίστευ-ον ἅρμασι σιδηροῖς καὶ ἔγχεσι.
4. ἐπιστήμονες ἦσαν οἱ νεανίαι τοῦ τοὺς ἐλέφαντας ἀγρεύ-ειν.
5. πάντες οἱ εὐγενεῖς εἰσι σὺν τῷ βασιλεῖ ἐν τῷ δεξιῷ κέρᾳ.
6. ἡ γῆ ἡ τῶν Χαλύβων μεστή ἐστι θηρῶν τε καὶ λῃστῶν.
7. μνηστεύ-ων τὴν θυγατέρα κολακεύ-ει ὁ φυγὰς τὴν μήτερα.
8. ἐ-κλεί-σθησαν ὑπὸ τῶν Ἀθηναίων οἱ ἐν τῇ νήσῳ ὁπλιτεύ-οντες.
9. τῶν φυλάκων, οἱ μὲν ἐν τῷ λιμένι ἦσαν, οἱ δὲ σὺν Περικλεῖ.
10. καὶ τὰ τῆς πόλεως τείχη ἐ-σεί-σθη ἐν τῷ χειμῶνι.
11. πέντε ἡμέρας οἱ ἐν τῇ νήσῳ ναί-οντες βοῦς τῇ Λητοῖ θύ-ουσι.
12. οὐκ ἄνευ αἰδοῦς ἄκοντες ἱκετεύ-ομεν τοὺς δυναστεύ-οντας.
13. αἰσχρά ἐστι τὸ εἶδος ἡ Γοργὼ ἡ νῦν ἐν τοῖς ὄρεσι ναί-ουσα.
14. πάντες τί-ομεν τὸν κήρυκα, ὁ δὲ τοῖς τί-ουσιν οὐ πιστεύ-ει.
15. ἐ-πέ-παυ-το ἡ ἐν τῇ πόλει στάσις ὑπὸ Δημοσθένους τοῦ ῥήτορος.

1. In all the cities of Greece the walls have been shaken.
2. We unwillingly dwell with lions in the rocky mountains.
3. The citizens *who are serving with the soldiers*[19] are patriotic.
4. The slaves trust in the walls, the well-born (trust) in arms.
5. The triremes in the harbour were shut up by the Persians.
6. For five days we were hunting wild beasts in the mountains.
7. The desire of ruling is the cause of the strife in the city.
8. The father of the boy was a Greek, but the mother a barbarian.
9. The woods in the land are full of nightingales and flowers.
10. The Greeks have peltasts, but we will trust in chariots.
11. Having interpreted the oracles, the priests declared the truth.
12. Instead of supplicating[16] the gods the soldiers are dancing.
13. The brightness of the arms is a cause of fear to the child.
14. We honour the bones of the hero *who slew the Gorgon*[19].
15. Those who dwell in the mountains are strong of body[25].

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§ 59. Pluperfect Indicative Passive (*Historic*).

	Formation.	Example.	English.
S. 1.	Aug. + Redupl. + Verb-St. + μην	ἐ-λε-λύ-μην	*I had been loosed, etc.*
2.	,, ,, ,, + σο	ἐ-λέ-λυ-σο	
3.	,, ,, ,, + το	ἐ-λέ-λυ-το	
D. 1.	,, ,, ,, + μεθον	ἐ-λε-λύ-μεθον	
2.	,, ,, ,, + σθον	ἐ-λέ-λυ-σθον	
3.	,, ,, ,, + σθην	ἐ-λε-λύ-σθην	
P. 1.	,, ,, ,, + μεθα	ἐ-λε-λύ-μεθα	
2.	,, ,, ,, + σθε	ἐ-λέ-λυ-σθε	
3.	,, ,, ,, + ντο	ἐ-λέ-λυ-ντο	
	or Redupl. + Verb-St. + μένοι ἦσαν		

Obs. 1. The form -μένοι ἦσαν (3d Plural) is used when σ is inserted, p. 60, Obs. 1.

In this tense the original Passive endings are attached to the Stems without the connecting vowels used in Pres. and Imperf. See pp. 50 and 52.

§ 60. Irregular Substantives.

Stem, . . English, .	ναυ, Fem. *ship.*	κλειδ, Fem. *key.*	υἱο, υἱευ, Masc. *son.*	
Sing. *Nom.*	ναῦς	κλείς	υἱός	
Voc.	ναῦ	κλείς	υἱέ	
Acc.	ναῦν	(κλεῖδα) κλεῖν	υἱόν	
Gen.	νεώς	κλειδός	υἱοῦ	υἱέος
Dat.	νηΐ	κλειδί	υἱῷ	υἱεῖ(ε-ϊ)
Dual, *N. V. A.*	(νέε)	κλεῖδε		υἱέε
G. D.	νεοῖν	κλειδοῖν		υἱέοιν
Plur. *N. V.*	νῆες	(κλεῖδες) κλεῖς	υἱοί	υἱεῖς(ε-ες)
Acc.	ναῦς	κλεῖδας κλεῖς	υἱούς	υἱεῖς(ε-ας)
Gen.	νεῶν	κλειδῶν	υἱῶν	υἱέων
Dat.	ναυσί(ν)	κλεισί(ν)	υἱοῖς	υἱέσι(ν)

The Substantives which form the vocabulary on the opposite page are Irregular only in Nom. Sing., all other cases being formed regularly from the Stem given.

Obs. 2. πούς and κτείς are compensated in Nom. Sing. for loss of character πο(δ)ς, κτε(ν)ς. ὕδωρ, Stem ὑδαρ, forms cases as though from Stem ὑδατ, compare ἧπαρ. θρίξ, the aspirate lost in the ξ of Nom. Sing. and Dat. Plur. appears in the θ. υἱός has two Stems, υἱο (2d Decl.). and υἱευ (3d Decl. diphth. Stems).

N.B.—On p. 125 is given a list of Substantives which form their cases from two different Stems, but are not otherwise Irreg.

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EXERCISE XXVII.

ὁ υἱός (υἱο, υἱευ), *son.*
ἡ ναῦς (ναυ), *ship; v.* μακρά, *war-ship.*
ἡ γυνή (γυναικ), Voc. γύναι, *woman, wife, lady.*
ὁ ποῦς (ποδ), *foot.*
ἡ κλεῖς (κλειδ), *key.*
ἡ θρίξ (τριχ), *hair.*
τὸ ὕδωρ (ὑδαρτ), *water.*
τὸ γόνυ (γονατ), *knee.*
τὸ δόρυ (δορατ), *spear.*

1. ἐ-πέπαυ-σο. πε-παι-σμένοι ἦσαν. ἐ-πε-παιδεύ-μεθα.
2. σὺν ταῖς γυναιξί. ταῖς θριξί. ἐν τῷ ὕδατι. Ὦ γύναι.
3. αἱ νῆες μακρὸν χρόνον κε-κλει-σμέναι ἦσαν ἐν τῷ λιμένι.
4. ταχεῖς ἦσαν τοὺς πόδας πάντες οἱ τῆς γυναικὸς υἱοί.
5. μακραί εἰσι καὶ μέλαιναι αἱ τῶν Περσῶν τρίχες.
6. ἐν ταῖς κώμαις ἦν ὕδωρ τε καὶ πάντα τὰ ἐπιτήδεια.
7. ὁ φυγὰς ψαύ-σας τῶν γονάτων ἱκέτευ-ε τὸν βασιλέα.
8. οἱ ἱππεῖς σεί-οντες τὰ δόρατα ἔ-παυ-σαν τὴν φάλαγγα.
9. ἐ-πε-φόνευ-το ὁ δυστυχὴς στρατηγὸς ὑπὸ τῶν στρατιωτῶν.
10. πε-παίδευ-σθε, Ὦ υἱοί, ὑπὸ τοῦ νομοθέτου τοῦ πατρός.
11. οἱ ἱερεῖς τὴν χρυσῆν κλεῖν ἔχου-σι καὶ τὸν νεὼν κλεί-ουσι.
12. ἐν ταῖς μακραῖς ναυσὶν ἦσαν πελτασταί τε καὶ ναῦται.

1. We had been checked. Thou hadst been struck. I had slain.
2. In the ships. The key (*acc.*). Of the hair. Of the knees. O son!
3. The unlucky mother has the head of her son upon her knees.
4. The door had been shut, but the priest had not sacrificed.
5. Having sacrificed an ox, those in the ship loosed the cable.
6. The woman's hair is beautiful. The man's feet are swift.
7. The soldiers of to-day have both spears and shields.
8. O lady! the slaves have the key of the upper-room.
9. The city has been shaken, and the houses are desolate.
10. The desire of water will not check those about to march.
11. *Those who dwell*[19] in the mountains are swift of foot.[25]
12. O king! we will serve with our sons against the Persians.

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§61. Future Perfect Indicative Passive (*Primary*).

		Formation.	Example.	English.
Sing.	1.	Redup. + Vb. -St. + σομαι	λε-λύ-σομαι	*I shall have been loosed*, etc.
	2.	,, ,, + σει or σῃ	λε-λύ-σει or σῃ	
	3.	,, ,, + σεται	λε-λύ-σεται	
Dual,	1.	,, ,, + σομεθον	λε-λυ-σόμεθον	
	2.	,, ,, + σεσθον	λε-λύ-σεσθον	
	3.	,, ,, + σεσθον	λε-λύ-σεσθον	
Plur.	1.	,, ,, + σομεθα	λε-λυ-σόμεθα	
	2.	,, ,, + σεσθε	λε-λύ-σεσθε	
	3.	,, ,, + σονται	λε-λύ-σονται	

The Future Perfect, like the Perfect, describes a State.
The Weak or Aorist Future, like the Aorist, describes an Act.

§62. Irregular Adjectives.

Stems, . .	Masc. μεγα μεγᾰλο	Fem. μεγᾰλα	Neut. μεγα μεγᾰλο	Masc. πολυ πολλο	Fem. πολλα	Neut. πολυ πολλο
English, .	*great.*			*much, many.*		
Sing. *N. V.*	μέγας	μεγάλη	μέγα	πολύς	πολλή	πολύ
Acc.	μέγαν	μεγάλην	μέγα	πολύν	πολλήν	πολύ
Gen.	μεγάλου	μεγάλης	μεγάλου	πολλοῦ	πολλῆς	πολλοῦ
Dat.	μεγάλῳ	μεγάλῃ	μεγάλῳ	πολλῷ	πολλῇ	πολλῷ
Dual, *N. V. A.*	μεγάλω	μεγάλᾱ	μεγάλω	No Dual in use.		
G. D.	μεγάλοιν	μεγάλαιν	μεγάλοιν			
Plur. *N. V.*	μεγάλοι	μεγάλαι	μεγάλα	πολλοί	πολλαί	πολλά
Acc.	μεγάλους	μεγάλας	μεγάλα	πολλούς	πολλάς	πολλά
Gen.	μεγάλων	μεγάλων	μεγάλων	πολλῶν	πολλῶν	πολλῶν
Dat.	μεγάλοις	μεγάλαις	μεγάλοις	πολλοῖς	πολλαῖς	πολλοῖς

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EXERCISE XXVIII.

μέγας (p. 66), *great.*
πολύς (p. 66), *much, many: οἱ πολλοί, the majority, the people.*
ἰσχύ-ω, I am strong (*in*, with Dat.).
ἡ βία (α), *force, violence.*
ἡ σπουδή (α), *haste, eagerness.*
ὁ δόλος (ο), *craft, treachery.*
οὔτε, . . . οὔτε, neither . . . nor.

NOTE 26. The Dative has been hitherto used (as in Latin): (1) as the case of the Recipient; (2) to indicate person referred to or interested, *e.g.* after *μηνύω, ἡδύς*, etc.; (3) with Prepositions. The Dative is also the case of Circumstance (like the Latin *Ablative*), and expresses *Cause, Manner, Instrument.* Thus *φόβῳ*, '*through* fear,' *βίᾳ*, '*by* force,' *δόρατι*, '*with* a spear.'

1. *κε-κλεί-σομαι. κέ-κλει-σμαι. κλει-σθήσομαι. κλεί-σω.*
2. *ἐν τῷ μεγάλῳ πεδίῳ. σὺν τοῖς πολλοῖς. πολλὰ σημεῖα.*
3. *τῆς στάσεως φόβῳ ἐ-κολάκευ-εν ὁ βασιλεὺς τοὺς πολλούς.*
4. *τοὺς φυγάδας βίᾳ φονεύ-σαντες νῦν ἐν τῇ ὕλῃ εἰσὶν οἱ λῃσταί.*
5. *θύ-σοντες οἱ ἱερεῖς ἔ-παι-σαν τὸν βοῦν μεγάλῳ πελέκει.*
6. *ἰσχύ-ουσιν οἱ βάρβαροι οὔτε ναυσὶ οὔτε ἀνδράσι.*
7. *οὐδ' οἱ αἰσχροὶ τοῖς νῦν δυναστεύ-ουσι πιστεύ-ουσι.*
8. *φόβῳ τῶν βαρβάρων μεγάλῃ σπουδῇ ἐ-στράτευ-ον.*
9. *πολλοὶ τῶν ἐν τῇ κώμῃ ναι-όντων δόλῳ ἐ-φονεύ-θησαν.*
10. *χαλεπόν ἐστι καὶ τοῖς ἱερεῦσι*[23] *τὰ σημεῖα ἑρμηνεύ-ειν.*
11. *τῶν ἀνθρώπων οἱ μὲν τῷ σώματι ἰσχύ-ουσιν, οἱ δὲ τῷ νῷ.*
12. *πολλοῖς τε καὶ μεγάλοις δώροις ἐ-θεράπευ-ον τοὺς φύλακας.*

1. Thou wilt have been shut up. Thou wilt be shut up.
2. With many servants. We honour the great king.
3. Many fugitives were slain by the robbers with spears.
4. The well-born served-as-hoplites with great eagerness.
5. Even now many men are base from desire *of ruling*[16].
6. Through fear of the Chalybians they encamp in the island.
7. Neither the Greeks nor the barbarians are strong in peltasts.
8. The body of the giant is great, but his head is hideous.
9. *Those who are now ruling*[19] flatter the people with gifts.
10. The revolt in the city was checked by force by the guards.
11. We dwell in the mountains through fear of the people.
12. For many days the ships were shut up in the harbour.

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§ 63. NUMERALS.

For Table of Numerals (Cardinal, Ordinal, and Adverbial) see p. 129.

The Cardinal Numbers 1, 2, 3, 4 are declined :—

Stem, .	Masc. **ἑν**	Fem. **μια**	Neut. **ἑν**
English, .		*one.*	
N. V.	εἷς	μία	ἕν
Acc.	ἕνα	μίαν	ἕν
Gen.	ἑνός	μιᾶς	ἑνός
Dat.	ἑνί	μιᾷ	ἑνί

	Masc. Fem. Neut. **δυο** *two.*	
N. V. A.	δύο	
G.D.	δυοῖν	

Stem, .	M. F. **τρι**	N.
English, .	*three.*	
N. V.	τρεῖς	τρία
Acc.	τρεῖς	τρία
Gen.	τριῶν	
Dat.	τρισί (ν)	

	M. F. **τεσσαρ**	N.
	four.	
N. V.	τέσσαρες	τέσσαρα
Acc.	τέσσαρας	τέσσαρα
Gen.	τεσσάρων	
Dat.	τέσσαρσι(ν)	

Obs. Like εἷς are its compounds οὐδείς, οὐδεμία, οὐδέν,—μηδείς, μηδεμία, μηδέν. Like δύο is declined ἄμφω = *both.*

From 5 to 199 Cardinals are indeclinable; 200, 300, etc., 1000, 2000, etc., are declined like plural of δίκαιος. Thus 200 = διακόσιοι -αι -α, 1000 = χίλιοι -αι -α, etc.

All Ordinals are declined like Adjectives in -ος -η -ον, thus πρῶτος -η -ον, etc., except δεύτερος -α -ον.

Compound Numbers.

1. Compound Cardinals may be arranged—
   - (*a*) As in English, ... εἴκοσι δύο = 22
   - (*b*) With καὶ, either number standing first, . . εἴκοσι καὶ δύο = 22
     or δύο καὶ εἴκοσι = 22

2. Compound Ordinals—
   The Ordinal is used in each part, ... εἰκοστὸς δεύτερος = 22d
   δεύτερος καὶ εἰκοστός = 22d

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EXERCISE XXIX.

εἷς, μία, ἕν, one.
δύο, two.
τρεῖς, τρία, three.
τέσσαρες, τέσσαρα, four.
εἴκοσι(ν), twenty.
χίλιοι -αι -α, thousand.
πρῶτος -η -ον, first.
δεύτερος -α -ον, second.
εἰκοστός -η -ον, twentieth.
οὐδείς, οὐδεμία, οὐδέν, no one, none.
ἥμισυς -εια -υ, half.

NOTE 27. As the case of circumstance the Dative also expresses—
(i) *Measure*, as *πολλῷ μείζων*, 'much greater;'
(ii) *Time when*, as *τῇ δευτέρᾳ νυκτί*, 'on the second night.'

NOTE 28. The construction of *ἥμισυς -εια -υ* and (often) of *πολύς* is peculiar; *ἡ ἡμίσεια τῆς γῆς*, 'the half of the land.' *ἡ πολλὴ τῆς ὁδοῦ*, 'the greater part of the road.' Here *ἡμίσεια* and *πολλή* are not neuter (as would be the case in Latin), but agree in gender with the following genitives *γῆς* and *ὁδοῦ*.

1. *σὺν μιᾷ νηΐ. τῇ πρώτῃ ἡμέρᾳ. τὸ ἡμίσυ τοῦ πεδίου.*
2. *σὺν τρισὶ καὶ εἴκοσι. ἡ ἡμέρα ἡ εἰκοστὴ πρώτη.*
3. *χίλιοι ὁπλῖται ἐ-στράτευ-ον σὺν τοῖς τεσσαρσὶ στρατηγοῖς.*
4. *ἐ-φονεύ-θη ὁ φυγὰς τῇ ἡμέρᾳ τῇ δευτέρᾳ καὶ εἰκοστῇ.*
5. *τῶν τριῶν δοράτων ἓν μὲν μακρὸν ἦν, τὰ δὲ δύο βραχέα.*
6. *ταχεῖς μέν εἰσι οἱ ἐλέφαντες, πολλῷ δὲ θάσσους οἱ λύκοι.*
7. *τῶν εἴκοσι ταύρων τοὺς ἡμίσεις ἔ-θυ-σε τῇ δευτέρᾳ ἡμέρᾳ.*
8. *ἐν τῇ μεγάλῃ στάσει οὐδεὶς τῶν πολιτῶν ἐ-φονεύ-θη.*
9. *δυναστεύ-σουσι τῆς πολλῆς τῆς Ἑλλάδος οἱ σὺν τῷ βασιλεῖ.*
10. *τῶν τὸν βασιλέα κολακευ-όντων τί-ομεν οὐδένα, Ὦ γύναι.*
11. *ἄνθρωποι χίλιοι εἴκοσι δύο ἐ-φονεύ-θησαν ἐν τῇ μάχῃ.*
12. *τῶν τριῶν θυγατέρων μία μὲν καλὴ ἦν, αἱ δὲ δύο αἰσχραί.*

1. With four servants. On the second day. Half the village.
2. 1024. 2 is the half of 4. The battle of Salamis.
3. On the right wing of the army of the Persians were 1000 chariots[7].
4. On the 21st day all the cities of the land were shaken.
5. Of the three ships one is full of wine, but the two (others) of oxen.
6. The fugitives were many days in the desolate mountains.
7. On the 21st day (whilst) hunting they were slain by robbers.
8. Through fear of those who rule they dwell in the wood.
9. The unjust priests now have the half of all the land.
10. We struck the door with our[15] feet: but no one was in the house.
11. On the first day we sacrificed four oxen, but on the second twenty.
12. None of the ships of the Greeks were shut up in the harbour.

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§ 64. Comparison of Adjectives.

The Comparative and Superlative are formed in two ways.

1*st Formation*—

For the Comparative, *-τερος -τερα -τερον* } are added to the
For the Superlative, *-τατος -τατη -τατον* } Masc. Stem of the Positive.

	Stem.	Comp.	Superl.
δεινός, strange	**δεινο**	*δεινό-τερος -α -ον*	*δεινό-τατος -η -ον*
δίκαιος, just	**δικαιο**	*δικαιό-τερος -α -ον*	*δικαιό-τατος -η -ον*
μέλας, black	**μελαν**	*μελάν-τερος -α -ον*	*μελάν-τατος -η -ον*
εὐγενής, well-born	**εὐγενες**	*εὐγενέσ-τερος -α -ον*	*εὐγενέσ-τατος -η -ον*
χαρίεις, pleasing	**χαριεντ**	*χαριέσ-τερος -α -ον*	*χαριέσ-τατος -η -ον*

Stems in **ο** lengthen the character to **ω** when the preceding syllable is short or (in the case of trisyllables) doubtful.

σοφός, wise	**σοφο**	*σοφώ-τερος -α -ον*	*σοφώ-τατος -η -ον*
δύσποτμος, unfortunate	**δυσποτμο**	*δυσποτμώ-τερος -α -ον*	*δυσποτμώ-τατος -η -ον*

Stems in **-ον** insert **εσ** before the *-τερος* and *-τατος*.

Stems in **-οο** do the same, eliding the second ο and contracting **οε** to **ου**.

σώφρων, prudent	**σωφρον**	*σωφρον-έστερος -α -ον*	*σωφρον-έστατος -η -ον*
εὔνους, well-minded	**εὔνοο**	*εὐνούστερος -α -ον*	*εὐνούστατος -η -ον*

So *ἄκρατος* and others; see Appendix, p. 126.

§ 65. Variants from first Formation.

1. *ἡσυχαῖος, quiet*, drops ο and forms *ἡσυχαί-τερος*, etc.
So too *γεραιός, old.*

σχολαῖος, at leisure, has both forms, { *σχολαι-ότερος*, *σχολαί-τερος*, etc.
So too *παλαιός, ancient.*

2. *μέσος, middle*, changes ο to *αι*, *μεσαι-τερος*, etc.
So too *ἴσος, equal*, and others; see Appendix, p. 126.

3. *λάλος, talkative*, forms *λαλάτερος λαλίστατος*.
So too *κλέπτης, thievish*, and others; see Appendix, p. 126.

Obs. Besides the ordinary meanings '*more*' and '*most*,' the Comparative often means '*too*' and the Superlative '*very*.'

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EXERCISE XXX.

δεινός -η -ον, *strange, clever.*
δύσποτμος -ον, *unfortunate.*
στενός -η -ον, *narrow.*
ἡ γέφυρα(α), *bridge.*
ὤν οὖσα ὄν(οντ), *being* (Participle).
Σωκράτης(ες), *Socrates.*
ἤ . . . ἤ, *either . . . or.*
ἕνεκα, *prep.* (Gen.), *for the sake of, on account of.*

N.B.—ἕνεκα stands (generally) *after* its case.

NOTE 29. The Genitive has hitherto been used only where the sign 'of' appears in the English. In this way three ordinary kinds of Genitive have been introduced, viz., *the Partitive, the Objective,* and *the Genitive of Possessor.* There are other uses of the Genitive which correspond to the Latin Ablative: 1. *The Genitive of Comparison,* as μείζων ταύρου, *larger than a bull.*

1. οἱ τῶν ῥητόρων δεινότατοι. ἀνὴρ τῶν σοφῶν σοφώτατος.
2. τῆς ἀρετῆς ἕνεκα. οἱ εὐδαιμονέστεροι. παῖδες χαριέσταται.
3. ἰσχυρότατοί εἰσι τῶν νῦν ἐν τῇ γῇ ναι-όντων οἱ Χάλυβες.
4. πολλοὶ τῶν πάλαι νομοθετῶν σοφώτεροι ἦσαν τῶν νῦν.
5. οἱ ἐν τῇ πόλει δοῦλοι μελάντεροί εἰσι τῶν εὐγενῶν.
6. λύ-σαντες τὰς γεφύρας ἐ-πίστευ-ον οἱ στρατηγοὶ ταῖς ναυσί.
7. Ξενοφῶν παῖς ὢν ἐ-παιδεύ-θη ὑπὸ τοῦ Σωκράτους.
8. χαριεστάτη οὖσα ἡ τοῦ βασιλέως[14] ἐ-μνηστεύ-θη ὑπὸ πολλῶν.
9. πρὸ τῆς μάχης θύ-σομεν ἤ βοῦν ἤ σῦν τοῖς τῆς χώρας θεοῖς.
10. δυσποτμώτατοί εἰσιν οἱ ἐν τῇ κώμῃ ἄνευ τοῦ ὕδατος ὄντες.
11. ἐ-φονεύ-θη ὁ παῖς ὑπὸ τοῦ λῃστοῦ τῶν ἱματίων ἕνεκα.
12. οἱ πολλοί, ἀνούστεροι ὄντες τῶν εὐγενῶν, οὐ στρατεύ-σουσι.

1. Most brave (*masc.*). More worthy (*fem.*). Very black (*fem.*).
2. Very foolish (*m. pl.*). More unfortunate (*fem.*). Too difficult (*n. pl.*).
3. The bridge, being too narrow, was broken by the soldiers.
4. The men of old were not stronger than *those of to-day*[14].
5. The lion is the fiercest of all the beasts in the wood.
6. Demosthenes was the cleverest of the orators of old.
7. Nothing is more disgraceful than *to flatter kings*[16].
8. On account of the women they did not march with haste.
9. The door has been shut either by the slave or by the priest.
10. Xenophon while (being) a young man served as a hoplite.
11. No woman was more unfortunate than Demeter's daughter.
12. Minos is the wisest of all those *who rule*[19] the islands.

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§ 66. Comparison of Adjectives—(*Continued*).

2d Formation—

The Character is dropped, and

M.	F.	N.	
-ιων	-ιων	-ιον	is added for Comparative.
-ιστος	-ιστη	-ιστον	,, ,, Superlative.

	Stem.	Compar.	Superl.
ἡδύς, *sweet*	ἡδυ	ἡδίων -ον	ἥδιστος -η -ον.

Stems in -ρο lose ρο, thus—

αἰσχρός, *base*	αἰσχρο	αἰσχίων -ον	αἴσχιστος -η -ον.

When a Guttural precedes the character, phonetic changes occur:

μέγας, *great*	μεγα	μείζων -ον (for μεγ-ίων)	μέγ-ιστος -η -ον.
ταχύς, *swift*	ταχυ	θάσσων -ον (for ταχ-ίων)	τάχ-ιστος -η -ον.

The Comparative of this formation is declined like μείζων.

§ 67. Irregular and Defective Comparison.

1. Irregularity arises chiefly from variety of Stem.

ἀγαθός, *good*	βελτίων	βέλτιστος
	ἀμείνων	ἄριστος
κακός, *bad*	κακίων	κάκιστος
	χείρων	χείριστος
καλός, *beautiful*	καλλίων	κάλλιστος
μικρός, *little*	μικρό-τερος	μικρό-τατος
	μείων	
ὀλίγος *little,*	ἥσσων	ὀλίγιστος
few	ἐλάσσων	ἐλάχιστος
πολύς, *much*	πλείων, πλέων	πλεῖστος
ῥᾴδιος, *easy*	ῥᾴων	ῥᾷστος
φίλος, *friendly*	φιλαίτερος	φιλαίτατος
	φίλτερος	φίλτατος

2. The following Adjectives of Position are connected with Prepositions or Adverbs, and have no Positive:—

πρό, *before*	πρότερος, *former*	πρῶτος, *foremost, first.*
ὑπο, *up*		ὕπατος, *upmost.*
under	ὕστερος, *later*	ὕστατος, *latest.*
ἐκ, *out of*		ἔσχατος, *utmost.*
ὑπέρ, *over*	ὑπέρτερος, *upper*	ὑπέρτατος, *uppermost.*
ὕψι, *on high*	ὑψίων, *higher*	ὕψιστος, *highest.*

For list of Irregular and Defective Comparisons see Appendix, p. 126.

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EXERCISE XXXI.

ἀγαθός -η -ον, *good, brave.*
κακός -η -ον, *bad, cowardly.*
ὀλίγος -η -ον, *little, few.*
ῥᾴδιος -α -ον, *easy.*
φίλος -η -ον, *dear.*
πρότερος -α -ον, *former* (no Positive).
ὕστερος -α -ον, *later, following* (no Positive).
ἔσχατος -η -ον, *utmost* (no Positive or Comparative). τὰ ἔσχατα, *the extreme part.*
ἤ, *than.*

Note 30. The Genitive of Comparison (Note 29) can strictly only be used where both members of the comparison are Substantives (or their equivalents) in the Nom. or Acc. case. Where the Genitive cannot be used, ἤ (*than*) is employed, with same case after as before it (comp. Latin use of *quam*). εὐνούστερός ἐστι τοῖς Πέρσαις ἢ τοῖς Ἕλλησι = *he is more favourable to the Persians than to the Greeks.*

1. ἡδίονες γλῶσσαι. ἀνὴρ αἴσχιστος. τῆς μείζονος νήσου.
2. θάσσων ἐστι τοὺς πόδας. σὺν τοῖς ἀρίστοις. οἱ κακίονες.
3. ἐν τῇ μάχῃ πάντων ἄριστοι ἦσαν οἱ σὺν Ξενοφῶντι
4. οὐδὲν ῥᾴον ἐστι τοῖς αἰσχίστοις τοῦ κολακεύ-ειν.
5. κάκιστοι ὄντες οὐδὲ τοῖς ἱερεῦσι πιστεύ-ετε, Ὦ δοῦλοι.
6. φίλτεραί εἰσιν αἱ θυγατέρες τῷ πατρὶ ἢ τῇ μητρί.
7. πλείονες ἐν τῇ πρώτῃ ἢ ἐν τῇ ὑστέρᾳ μάχῃ ὥπλίτευ-σαν.
8. ἐλάσσους ἔχουσι ναῦς οἱ σὺν Περικλεῖ ἢ οἱ Πέρσαι.
9. ἐν τοῖς τοῦ στρατοῦ ἐσχάτοις ἦσαν οἱ ἄριστοι ὁπλῖται.
10. τὸ τοὺς κακοὺς κολακεύ-ειν ῥᾷον ἐστι τοῦ τοὺς θεοὺς τί-ειν.
11. τὸ μὲν παί-ειν κακὸν, πάντων δὲ κάκιστον τὸ φονεύ-ειν.

1. Of the bravest men. Very base fear. With fewer ships.
2. The former revolt. Of the first day. Swifter feet. Too few (*masc.*).
3. *Those who dwell*[19] in Hellas are the bravest of all men.
4. Those who flatter are more than those who honour kings.
5. Children are the dearest of all things to *their*[15] mothers.
6. Lions are smaller but swifter of foot than elephants.
7. Those who served in the former army were very cowardly.
8. *Flattery*[16] is easier to the base than to the wise.
9. (There) was in the extreme part of the plain a small village.
10. *The dwellers*[19] in mountains are braver than those in cities.
11. To youths *dancing*[16] is pleasant, but hunting pleasanter.
12. The Persians' arms are better than those of the Greeks.

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§68. ADVERBS.

Adverbs are formed from (i) Adjectives, (ii) Prepositions, (iii) Substantives, (iv) Numerals, (v) Pronouns.

i. Adverbs derived from Adjectives are formed by changing the last syllable of the Genitive into -ως.

σοφός, wise	Gen.	*σοφοῦ*	Adv.	*σοφῶς, wisely.*
σώφρων, prudent	,,	*σώφρονος*	,,	*σωφρόνως, prudently.*
ψευδής, false	,,	*ψευδοῦς*	,,	*ψευδῶς, falsely.*
ταχύς, swift	,,	*ταχέος*	,,	*ταχέως, swiftly.*

An older form in -α is found in *μάλα, very.*

Obs. 1. The Neuter Acc. of the Positive (both Sing. and Plur.) is also frequently used as an Adverb: so *πολύ*=*much*, *μέγα*=*greatly.*

In comparing the above,

For the Comparative the Neut. Acc. Sing. of the Comparative Adjective is used;

For the Superlative the Neut. Acc. Plur. of the Superlative.

σοφῶς, wisely	*σοφώτερον*	*σοφώτατα.*
ταχέως, swiftly	*θᾶσσον* (p. 72)	*τάχιστα*
ἡδέως, sweetly	*ἥδιον*	*ἥδιστα*
μάλα, very	*μᾶλλον, rather*	*μάλιστα, most, especially.*

Obs. 2. The -ως termination is sometimes also found in Comparative and Superlative degrees.

ii. Adverbs derived from Prepositions.

Prep.	Adv.	Comp.	Sup.
ἀνά	*ἄνω, up*	*ἀνωτέρω*	*ἀνωτάτω*
κατά	*κάτω, down*	*κατωτέρω*	*κατωτάτω*
εἰς	*ἔσω* (*εἴσω*), *within*	*ἐσωτέρω*	*ἐσωτάτω*
ἐκ	*ἔξω, without*	*ἐξωτέρω*	*ἐξωτάτω*
πρός	*πρόσω, πόρρω, forward*	*προσωτέρω, πορρωτέρω*	*προσωτάτω, πορρωτάτω*

iii. Adverbs derived from Substantives are

(*a*) Existing cases of Nouns as *τέλος*=*at last*, *ἀρχήν*=*at first.*

(*b*) Formed by addition of *case-like endings.*

(i)	-θεν	answers question	*whence?*	*οἴκοθεν, from home.*
(ii)	-δε, -ζε	,, ,,	*whither?*	*οἴκαδε, homewards.* *Ἀθήναζε, to Athens.*
(iii)	-ι Sing., -σι Pl.	,,	*where?*	*οἴκοι, at home.* *Ἀθήνησι, at Athens.*

Obs. 3. (iii) is an old Locative (cf. Latin *domi*).

iv. and v. For Numeral and Pronominal Adverbs see Appendix, p. 127.

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EXERCISE XXXII.

ὁ οἶκος (ο), *house.*
μάλα (Adv.), *very, much.*
ἄνω (Adv.), *up, upwards, inland.*
κάτω (Adv.), *down, on the coast.*
ἀρχήν (Adv.), *at first.*
πολλάκις Adv.), *often.*
Ἀθῆναι (Pl.), *Athens.*
*ἔσω (Adv.), *within.*
*ἔξω (Adv.), *outside.*
*πρόσω (Adv.), *forward.*

**N.B.*—These are also Prepositions with Genitive.

NOTE 31.—Another use of the Genitive answering to the Latin Ablative is the Genitive expressing *Time within which*, as *νυκτός=by night*, i.e. *in the course of the night.* Distinguish this from the Dative which expresses the *Point of Time*, and the Accusative which expresses *Duration.*

1. ἰσχυρῶς. ἰσχυρότερον. ἰσχυρότατα. ἴδιον. οἴκοθεν.
2. τῇ εἰκοστῇ ἡμέρᾳ. τοῦ ὑστέρου χειμῶνος. πᾶσαν τὴν ἡμέραν.
3. ὁ μὲν παῖς χαριέντως χορεύ-ει, ἡ δὲ θυγατήρ χαοιέστερ-ον.
4. τοὺς μὲν ἱερεῖς μάλα τί-ομεν, μάλιστα δὲ τὸν βασιλέα.
5. οἱ ἀνωτέρω ναί-οντες εὐδαιμονέστεροί εἰσι τῶν κάτω.
6. οἱ μὲν ἔσω τῆς πόλεως εὐγενεῖς εἰσι, οἱ δὲ ἔξω δοῦλοι.
7. πέντε παρασάγγας πρόσω στρατεύ-σας Ἀθήνησι νῦν ἐστι.
8. οὐ ῥᾳδίως παυ-θήσεται ἡ ἐν ταῖς κάτω πόλεσι στάσις.
9. οἱ πάλαι βάρβαροι πολλάκις καὶ[23] ἄνδρας ἔ-θυ-ον.
10. πρῶτον μὲν ἀδίκως ἐ-δυνάστευ-εν, ὕστερον δε σοφώτατα.
11. Ἀθήναζε νυκτὸς στρατεύ-σαντες πάντες νῦν οἴκοι εἰσι.
12. πᾶσαν μὲν τὴν ἡμέραν ἤγρευ-ε, νυκτὸς δ' ἐ-χόρευ-εν ὁ λῃστής.

1. More falsely. Most prudently. Too easily. More basely.
2. From home. The more inland cities. Very greatly.
3. Those who dwell inland are braver than those on the coast.
4. All the lawgivers are wise, but especially Alcibiades.
5. The present king is flattered rather than honoured.
6. At Athens the children were very wisely educated.
7. *During the present winter*[31] the city has been often shaken.
8. At first the road was narrow, but afterwards very broad.
9. Those within the walls did not trust those outside.
10. For three days he marched forward very swiftly.
11. Even men were often sacrificed by the men of old.
12. At Athens the revolt was easily checked by the guards.

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§ 69. The Infinitive Passive.

Tense.	Formation.	Example.	English.
Pres. & Imper.	Pres.-Stem + εσθαι	λύ-εσθαι	to be loosed
Fut. (*Weak*)	Verb-Stem + θη-σεσθαι	λυ-θή-σεσθαι	to be about to be loosed
Aorist (*Weak*)	Verb-Stem + θηναι	λυ-θῆναι	to be loosed
Perf. & Plup.	Redup. + Vb.-St. + σθαι	λε-λύ-σθαι	to have been loosed
Fut. Perf.	Redup. + Vb.-St. + σεσθαι	λε-λύ-σεσθαι	to be about to have been loosed

§ 70. Participles Passive.

	Formation.	Example.	English.
Pres.	Prs.-St. + -ομενος -η -ον	λυ-όμενος -η -ον	being loosed
Fut.	Vb.-St. + θη-σόμενος -η -ον	λυ-θη-σόμενος-η-ον	about to be loosed
Aor.	Vb.-St. + θεις -θεισα -θεν	λυ-θέις -θεῖσα -θέν	loosed
Perf.	Redup. + Vb.-St. + μένος -η -ον	λε-λυ-μένος -η -ον	having been loosed
Fut. Perf.	Redup. + Vb.-St. + σομενος-η-ον	λε-λυ-σόμενος-η-ον	about to have been loosed

The Present, Future Perfect, and Future Perfect Participle are declined like Adjectives in -ος, the Aorist as follows :—

Stem, . . .	Masc. λυθεντ	Fem. λυθεισα	Neut. λυθεντ
Sing. *N. V.*	λυ-θείς	λυ-θεῖσα	λυθέν
Acc.	λυ-θέντα	λυ-θεῖσαν	λυθέν
Plur. *Dat.*	λυ-θεῖσι(ν)	λυ-θεισαις	λυ-θεῖσι(ν)

Obs. 1. The Present and Aorist Infinitive, and the Perfect and Aorist Participles Passive, are distinguished in meaning as in the Active. See pp. 40, 46.

The Infinitive and Participles Passive may be used with the Article as in the Active. See pp. 40, 47.

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EXERCISE XXXIII.

ὁ λίθος (ο), *stone.* ἐγένετο, *became, happened.*
ἱδρύω, *I set, place, found.* μακράν, Adv., *far.*
τὸ ἔτος (ες), *year.*

NOTE 32. Other uses of the Genitive answering to the Latin Ablative, are—1. Genitive of *Separation and Origin*, 2. Genitive of *Material:* thus 1. *ἐπαύθη τῆς ὕβρεως, he was checked from his insolence* (separation); *πατρός ἐστιν εὐγενοῦς, he is sprung from a noble sire* (origin); 2. *ἡ οἰκία ἐστι λίθου* (or *ἐκ λίθου*), *the house is of stone* (material).

1. πε-παιδεῦ-σθαι. κολακευ-θέντες. παυ-θῆναι. θυ-όμενος.
2. μνηστευ-θήσεσθαι. σει-σθησόμενος. ἱδρύ-εσθαι.
3. τὸ εὖ πε-παιδεῦ-σθαι ἄριστόν ἐστι τοῖς τῶν εὐγενῶν παισί.
4. ἐ-κωλύ-θησαν τῆς μάχης οἱ ἔσω τῶν τειχῶν κε-κλει-σμένοι.
5. ἐν τοῖς ὑπὸ τῶν λῃστῶν φονευ-θεῖσι πολλοὶ ἦσαν ἀξιόχρεῳ.
6. τῶν ὑπὸ τῶν ῥητόρων παιδευ-ομένων πολλῷ σοφώτατός ἐστι.
7. τὸ ὑπὸ ἥσσονος πε-παῖ-σθαι αἰσχρὸν ἦν τῷ στρατηγῷ.
8. πολὺν χρόνον κολακευ-θεὶς ἀνούστατος ἐγένετο ὁ ἀνήρ.
9. χαριεστάτη ἐστιν ἡ ὑπὸ τοῦ βασιλέως μνηστευ-ομένη.
10. Ἀθήνησιν ἔ-ναι-ε πολλὰ ἔτη τοῦ εὖ παιδευ-θῆναι ἕνεκα.
11. ἐν τῷ τοῦ νῦν πολέμου ἔτει τῷ εἰκοστῷ ἐγένετο οὐ πολλά.
12. ὁ νεὼς ὁ νῦν ἱδρυ-όμενος λίθων ἐστι καλῶν τε καὶ μεγίστων.

1. Those who were slain. Those who are being slain.
2. Those who are shut up. To have been struck. Struck (*fem. s.*).
3. Being well born they are worthy *of being well educated*[16].
4. The city now being founded is not far distant from the sea.
5. The man *who was slain*[19] was (sprung) from a brave father.
6. The desire of being flattered is the cause of very many evils.
7. Those who were shut up in the island were not many.
8. The bridge now being destroyed, was the strongest of all.
9. To have been educated by Socrates was a very great thing.
10. Not *much*[27] afterwards (later) he became king of the Persians.
11. The flattered are more foolish than *the flatterers*[19].
12. Delos is no very long voyage[24] distant from Greece.

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§ 71. Table of the Indicative Passive of the Verb λύ-ω.

Primary Tenses.

Tense,	Present.	Weak Future.	Perfect.	Future Perfect.
Formation,	Pres.-Stem + ομαι.	Verb-St. + θησομαι.	Redup. + Verb-St. + μαι.	Redup. + Verb-St. + σομαι.
S. 1.	λύ-ομαι	λυ-θήσομαι	λέ-λῠ-μαι	λε-λύ-σομαι
2.	λύ-ει or η	λυ-θήσει or η	λέ-λῠ-σαι	λε-λύ-σει or η
3.	λύ-εται	λυ-θήσεται	λέ-λυ-ται	λε-λύ-σεται
D. 1.	λυ-όμεθον	λυ-θησόμεθον	λε-λύ-μεθον	λε-λυ-σόμεθον
2.	λύ-εσθον	λυ-θήσεσθον	λέ-λυ-σθον	λε-λύ-σεσθον
3.	λύ-εσθον	λυ-θήσεσθον	λέ-λυ-σθον	λε-λύ-σεσθον
P. 1.	λυ-όμεθα	λυ-θησόμεθα	λε-λύ-μεθα	λε-λυ-σόμεθα
2.	λύ-εσθε	λυ-θήσεσθε	λέ-λυ-σθε	λε-λύ-σεσθε
3.	λύ-ονται	λυ-θήσονται	λέ-λυ-νται	λε-λύ-σονται
Eng.	*I am being loosed*	*I shall be loosed*	*I have been loosed*	*I shall have been loosed*

Historic Tenses.

Tense, . . .	Imperfect.	Weak Aorist.	Pluperfect.
Formation, .	Aug.+Pres.-St.+ ομην.	Aug.+Verb-St.+θην.	Aug.+Redup.+Verb.-Stem+μην.
Sing. 1.	ἐ-λυ-όμην	ἐ-λύ-θην	ἐ-λε-λύ-μην
2.	ἐ-λύ-ου	ἐ-λύ-θης	ἐ-λέ-λυ-σο
3.	ἐ-λύ-ετο	ἐ-λύ-θη	ἐ-λέ-λυ-το
Dual, 1.	ἐ-λυ-όμεθον	*wanting*	ἐ-λε-λύ-μεθον
2.	ἐ-λύ-εσθον	ἐ-λύ-θητον	ἐ-λέ-λυ-σθον
3.	ἐ-λυ-έσθην	ἐ-λυ-θήτην	ἐ-λε-λύ-σθην
Plur. 1.	ἐ-λυ-όμεθα	ἐ-λύ-θημεν	ἐ-λε-λύ-μεθα
2.	ἐ-λύ-εσθε	ἐ-λύ-θητε	ἐ-λέ-λυ-σθε
3.	ἐ-λύ-οντο	ἐ-λύ-θησαν	ἐ-λέ-λυ-ντο
English,	*I was being loosed*	*I was loosed*	*I had been loosed*

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RECAPITULATORY.

EXERCISES XXVI.—XXXIII.

1. αἱ τῶν Περσῶν νῆες πολλὰς ἡμέρας κε-κλει-σμέναι ἦσαν.
2. φόβῳ τῶν βαρβάρων σπουδῇ στρατεύ-σουσιν οἱ Ἕλληνες.
3. τῶν στρατῶν ὁ μὲν ἅρμασι ὁ δὲ ὁπλίταις μάλιστα ἴσχυ-ε.
4. τῷ τοῦ πολέμου εἰκοστῷ ἔτει πολλὰ καὶ μεγάλα ἐγένετο.
5. πάντων θηρῶν πολλῷ μέγιστοί εἰσιν οἱ ἐλέφαντες.
6. ῥᾷόν ἐσ-τι τὸ κολακεύ-ειν τοῖς αἰσχροῖς ἢ τοῖς δικαίοις.
7. δόρατι ἐ-πέ-παι-στο τὸν πόδα ὁ τῶν Ἀθηναίων στρατηγός.
8. πολλῷ στενώτερά ἐστιν ἡ νῦν γεφύρα τῆς προτέρας.
9. κάκιστοι ἦσαν οἱ ἐν τῇ προτέρᾳ στρατίᾳ ὁπλιτεύ-οντες.
10. πᾶσαι αἱ τῶν νεῶν θύραι ὑπὸ τοῦ ἱερέως κε-κλεί-σονται.
11. πρῶτον μὲν ἐν τῇ ἄνω πόλει ἔ-ναι-ον, ὕστερον δ' ἐν τῇ κάτω.
12. τοῦ νῦν ἔτους πολλάκις σέ-σει-σται ἥ τε πόλις καὶ ἡ νῆσος.
13. πάντες οἱ παῖδες εὖ ἐ-παιδεύ-οντο, μάλιστα δὲ οἱ εὐγενεῖς.
14. ἀπέχει ἡ ἄνω πόλις τῆς θαλάσσης πέντε παρασάγγας.
15. πατρὸς ὢν ἀνδρείου ἀνδρειότατος ἐγένετο ὁ παῖς.

1. Being in the ship he had been struck with an iron spear.
2. We will encamp in the village for the sake of water.
3. The soldiers will have been checked *from violence*[32].
4. Through fear of violence they interpreted the oracle falsely.
5. Of the three ships *one*[21] is very large, but the two much smaller.
6. On the third day the army encamped outside the city.
7. 1021 oxen were sacrificed by the priest before the battle.
8. The lawgivers of old were often wiser than those of to-day.
9. Demosthenes was wise, but Socrates the wisest of all.
10. Nothing is easier than flattery to the badly educated.
11. There were more ships in the former than the latter battle.
12. During the first night all the bridges had been broken.
13. Nothing is more disgraceful to a king than to be struck.
14. He was the wisest of all those educated by Socrates.
15. The city founded by the king is distant far from the sea.

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§ 72. MIDDLE VOICE.

The Greek Verb has a Third Voice, the Middle. Cf. p. 6, §7.

Meaning of the Middle Voice.—The Middle indicates that the Subject of the Verb is in some way concerned or interested in the action described, in fact *the Subject is also the Remoter Object of the Verb*, which is thus Indirectly Reflexive. The uses of the Middle are,

I. Usually Transitive—

A. Where I do a thing
B. Where I get a thing done } for my own advantage.

Examples.

A.

ACTIVE.		MIDDLE.		
φέρω	= *I carry.*	φέρομαι, *I carry off* for myself		= *I win.*
αἱρέω	= *I take.*	αἱρέομαι, *I take* ,, ,,		= *I choose.*
γεύω	= *I give a taste.*	γεύομαι, *I give a taste* to ,,		= *I taste.*
πορίζω	= *I furnish.*	πορίζομαι, *I furnish* for ,,		= *I get, procure.*

B.

δανείζω	= *I lend.*	δανείζομαι, *I get a loan* for ,,	= *I borrow.*
μισθόω	= *I let on hire.*	μισθόομαι, *I get lent* to ,,	= *I hire.*
διδάσκω	= *I teach* (a person).	διδάσκομαι, *I get taught* ,,	
δικάζω	= *I decide a suit.*	δικάζομαι, *I get a decision* ,,	= *I go to law.*

II. Intransitive or Semi-Passive—

πείθω	= *I persuade.*	πείθομαι, *I get myself persuaded*			= *I obey.*
κοιμάω	= *I lull.*	κοιμάομαι, ,, ,,	*lulled*		= *I sleep.*
φαίνω	= *I show.*	φαίνομαι, ,, ,,	*shown*		= *I appear.*
ἐπείγω	= *I hurry* (another).	ἐπείγομαι, ,, ,,	*hurried*		= *I hasten.*

[This use of the Middle supplies an Intransitive Verb answering to the Transitive Active, as in English we have

Intransitive *rise* answering to Transitive *raise.*
,, *sit* ,, ,, ,, *set.*
,, *turn* ,, ,, ,, *turn.*]

Form of the Middle Voice.—The Present, Imperf., Perf., Pluperf., and Fut. Perf. Middle, have the same form as the corresponding tenses of the Passive; thus λυ-ομαι is *Pres. Middle* as well as *Pres. Passive.* Of these tenses, however, only Pres. and Imperf. are *commonly* used as Middle.

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EXERCISE XXXIV.

	Act.	Mid.
λού-ω,	*I wash.*	*I wash for myself.* A. and B., see p. 80. or *I get washed for myself.*
γεύ-ω,	*I give a taste.*	*I taste* (Gen.). A.
λύ-ω,	*I loose.*	*I get loosed = I ransom.* B.
θύ-ω,	*I sacrifice (as priest).*	*I take auspices (as general).* B.
βουλεύ-ω,	*I advise* (Dat.).	*I get counsel = I deliberate.* B.
[πορεύ-ω,	*I make to go.*]	*I go, march.* B.

μετά (Prep. Acc.), *after.*

Note 33. When a Middle Verb is followed by an *object with the article,* the force of the Middle may often be well expressed by translating the Article as Possessive Pronoun (Note 15), *e.g.* λούομαι τὰ ἱμάτια, *I wash* my *garments.*

1. οἱ δοῦλοι ὕδατι ἔ-λου-ον τὰ τοῦ στρατηγοῦ χαλκᾶ ὅπλα.
2. μετὰ τὴν μάχην ἐ-λού-οντο τὰς ἀσπίδας πάντες οἱ Πέρσαι.
3. Ἀλκιβιάδης πολλὰ ἐ-βούλευ-σε τοῖς βουλευ-ομένοις.
4. λύ-σαντες τὰς γεφύρας σπουδῇ ἐ-πορεύ-οντο οἱ βάρβαροι.
5. ἐ-λύ-οντο τοὺς ἐν τῇ νήσῳ στρατιώτας, Ἀθηναίους ὄντ-ας.
6. οἱ πορευ-όμενοι οὔτε οἴνου οὔτε ὕδατος ἐ-γεύ-οντο.
7. ὁ μὲν ἱερεὺς τὸν ταῦρον θύ-ει, ὁ δὲ στρατηγὸς θύ-εται.
8. τῇ εἰκοστῇ ἡμέρᾳ πολὺν χρόνον ἐ-βουλεύ-οντο οἱ στρατηγοί.
9. οἱ πορευ-όμενοι πολλῷ ἐλάσσους ἦσαν τῶν ἐν ταῖς ναυσί.
10. ὑπὸ τοῦ πατρὸς εὖ παιδευ-θεὶς τοῖς πολλοῖς σοφὰ ἐ-βούλευ-ε.
11. ταῖς μὲν τριήρεσιν ἴσχυ-ον οἱ Ἕλληνες, τοῖς δ' ἀνδράσιν οὔ.
12. θύ-εται ὁ σοφὸς στρατηγὸς ἐπὶ τοὺς βαρβάρους στρατεύ-ων.

1. The slaves are washing the iron chariot before the door.
2. In the camp all the soldiers were washing *their*[33] garments.
3. The child was being *unwillingly*[18] washed by *its*[15] mother.
4. Not even after a battle used the Persians to taste wine.
5. The wisest men of the city were deliberating at Athens.
6. Being prudent, the generals were taking the auspices.
7. Having sacrificed an ox, the priest declared the signs.
8. The soldiers were willingly marching the whole night.
9. The men of old used to deliberate in their market-places.
10. Through fear of the king they did not break-down the bridge.
11. The light-armed march more quickly *than*[30] the hoplites.
12. *Those who ransom*[19] their king are worthy of many gifts.

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§ 73. Tenses peculiar to the Middle.

The only Tenses which have forms peculiar to the Middle are—(i) the Future; (ii) the Weak Aorist.

FUTURE INDICATIVE MIDDLE—PRIMARY.

		Formation.		Example.	English.
Sing.	1.	Verb-Stem	+σομαι	λύ-σομαι	*I shall loose (for myself).*
	2.	,, ,,	+σει or ση	λύ-σει or ση	
	3.	,, ,,	+σεται	λύ-σεται	
Dual,	1.	,, ,,	+σομεθον	λυ-σόμεθον	
	2.	,, ,,	+σεσθον	λύ-σεσθον	
	3.	,, ,,	+σεσθον	λύ-σεσθον	
Plur.	1.	,, ,,	+σομεθα	λυ-σόμεθα	
	2.	,, ,,	+σεσθε	λύ-σεσθε	
	3.	,, ,,	+σονται	λύ-σονται	

WEAK AORIST INDICATIVE MIDDLE—HISTORIC.

Sing.	1.	Aug. + Vb.-St.	+σαμην	ἐ-λυ-σάμην	*I loosed (for myself).*
	2.	,, ,,	+σω (=σασο)	ἐ-λύ-σω	
	3.	,, ,,	+σατο	ἐ-λύ-σατο	
Dual,	1.	,, ,,	+σαμεθον	ἐ-λυ-σάμεθον	
	2.	,, ,,	+σασθον	ἐ-λύ-σασθον	
	3.	,, ,,	+σασθην	ἐ-λυ-σάσθην	
Plur.	1.	,, ,,	+σαμεθα	ἐ-λυ-σάμεθα	
	2.	,, ,,	+σασθε	ἐ-λύ-σασθε	
	3.	,, ,,	+σαντο	ἐ-λύ-σαντο	

INFINITIVES MIDDLE.

Future,	Verb-Stem	+σεσθαι	λύ-σεσθαι	to be about to loose } for one's-self.
Aorist,	,, ,,	+σασθαι	λύ-σασθαι	to loose }

PARTICIPLES MIDDLE.

Future,	Verb-Stem	+σομενος-η-ον	λυ-σόμενος -η-ον	about to loose } for one's-self.
Aorist,	,,	+σαμενος-η-ον	λυ-σάμενος -η-ον	having loosed }

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EXERCISE XXXV.

Act.		Mid.		
παιδεύ-ω,	*I educate.*	παιδεύ-ομαι,	*I get (any one) educated.*	Trans. I.B.
χρί-ω,	*I anoint.*	χρί-ομαι,	*I anoint any part of myself,* or simply *I anoint (myself).*	Trans. I.A. Intrans. II.
παί-ω,	*I strike.*	παί-ομαι,	*I strike any part of myself.*	Trans. I.A.
παύ-ω,	*I check.*	παύ-ομαι,	*I get myself checked = cease.*	Intrans. II.
λού-ω,	*I wash.*	λού-ομαι,	*I bathe.*	Intrans. II.

τὸ ἔλαιον (ο), *oil.*
παλαίω, *I wrestle.*
γυμνός -η -ον, *naked.*
ὁ ἀγών (ων), *contest, game.*

Note 34. Observe construction of παύ-ω; cf. Note 32.

παύω τὸν παῖδα χορεύοντα = *I stop the child's dancing.*
ὁ παῖς παύεται χορεύων = *the child stops dancing.*

1. χαλεπώτατόν ἐστι τοὺς παῖδας εὖ παιδεύ-ειν.
2. πάντες οἱ σοφοὶ πατέρες εὖ παιδεύ-σονται τὰς θυγατέρας.
3. πρὸ τοῦ ἀγῶνος οἱ δοῦλοι ἔ-χρι-ον τοὺς παλαί-σοντας.
4. λου-σάμενοι οἱ νεανίαι ἐλαίῳ ἐ-χρί-σαντο τὰ σώματα.
5. γυμνοὶ ἦσαν οἱ ἐν τοῖς πάλαι ἀγῶσι παλαί-οντες.
6. θηρεύ-ων ἐν τῇ ὕλῃ ὁ νεανίας τὸν[32] πόδα δόρατι ἐ-παί-σατο.
7. τὸν παῖδα δακρύων ἔ-παυ-σεν ἡ μήτηρ καλοῖς δώροις.
8. θυ-σάμενος ὁ στρατηγὸς τὸν στρατὸν πορευ-όμενον[34] ἔ-παυ-σε.
9. μετὰ πολὺν χρόνον ἐ-παύ-σατο δυναστεύ-ων ὁ Μίνως.
10. οἱ Ἕλληνες οἱ ἐπὶ τοὺς Πέρσας πορευ-σόμενοι ἐ-βουλεύ-οντο.
11. πᾶσαν τὴν ἡμεραν θηρεύ-σαντες ἐ-λού-σαντο οἱ νεανίαι.
12. τῶν παλαι-σάντων ἄριστος ἐ-γέν-ετο ὁ τοῦ βασιλέως υἱός.

1. Those about to wrestle used to anoint their bodies.
2. Being about to get his son educated he went to Athens.
3. *Some*[21] were dancing, *others* were bathing in the river.
4. Even the well-born used to wrestle in the games of old.
5. (In) sacrificing the priest struck the ox with an axe.
6. Having struck his foot with a spear he ceased hunting.
7. The broken bridge stopped the soldiers *from marching*[31].
8. The Greeks used to wrestle naked, the barbarians (did) not.
9. Before the contest they were anointed with oil by slaves.
10. The citizens will ransom all the bravest of the fugitives.
11. Having marched all night they encamped in the plain.
12. He announced the defeat to those deliberating in the assembly.

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§74. Imperative Active.

The Imperative and Pure Conjunctive Active have three Tenses, viz. Present, Aorist, and Perfect (Future *wanting*).

		Formation.	Example.	English.
Present.	S. 2.	Present-Stem + ε	λῦ-ε	*Loose thou*, etc.
	3.	,, ,, + ετω	λυ-έτω	
	D. 2.	,, ,, + ετον	λύ-ετον	
	3.	,, ,, + ετων	λυ-έτων	
	Pl. 2.	,, ,. + ετε	λύ-ετε	
	3.	,, ,, + ετωσαν	λυ-έτωσαν	
		or ονντων	or λυ-όντων	
Aorist.	S. 2.	Verb-Stem + σον	λῦ-σον	*Loose thou*, etc.
	3.	,, ,, + σάτω	λυ-σάτω	
	D. 2.	,, ,, + σατον	λύ-σατον	
	3.	,, ,, + σάτων	λυ-σάτων	
	Pl. 2.	,, ,, + σατε	λύ-σατε	
	3.	,, ,, + σάτωσαν	λυ-σάτωσαν	
		or σάντων	or λυ-σάντων	
Perf.	S. 2.	Redup. + Vb.-St. + κε	λέ-λυ-κε	*Loose thou.*
	3.	,, ,, + κετω	λε-λυ-κέτω	
		etc., like Present.	etc., like Pres.	

[The original endings of the Active Imperative were -θι, -τω, -τον, -των, -τε, -τωσαν, -ντων.]

§75. Pure Conjunctive Active.

		Formation.	Example.	English.
Present.	S. 1.	Present-Stem + ω	λύ-ω	*I may loose* or *let me loose*, etc. [*N.B.*—This meaning only applies to 1st Pers. Sing. and Plur.]
	2.	,, ,, + ῃς	λύ-ῃς *	
	3.	,, ,, + ῃ	λύ-ῃ *	
	D. 2.	,, ,, + ητον	λύ-ητον *	
	3.	,, ,, + ητον	λύ-ητον *	
	Pl. 1.	,, ,, + ωμεν	λύ-ωμεν	
	2.	,, ,, + ητε	λύ-ητε *	
	3.	,, ,, + ωσι(ν)	λύ-ωσι(ν) *	
Aorist.	S. 1.	Verb-Stem + σω	λύ-σω	*I may loose* or *let me loose*, etc.
	2.	,, ,, + σῃς	λύ-σῃς	
		etc., as Present.	etc., as Pres.	
Perf.	S. 1.	Redup. + Vb.-St. + κω	λε-λύ-κω	*I may loose* or *let me loose*, etc.
	2.	,, ,, + κῃς	λε-λύ-κῃς	
		etc., as Present.	etc., as Pres.	

Obs. 1. The Aorist loses the Augment in both Imperative and Conjunctive, but the Perfect retains Redupl.

* Only used Subjunctively except in Negative commands.

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EXERCISE XXXVI.

πρεσβεύ-ω, I go on an embassy.
ἡ σπονδή (α), libation.
περί (Prep. with Gen.), *about, concerning.*
πρεσβεύ-ομαι, I send an embassy.
σπονδαί (Plur.), *a truce.*
φέρε, ἄγε, come!

NOTE 35. Commands (p. 7) are (1) Positive, or (2) Negative. 1. A Simple Positive Command is expressed by the Imperative, the want of a 1st Pers. Sing. and Plur. being supplied from the Conjunctive; *the 2d and 3d Persons, Sing. and Plural, of the Conjunctive are not used in Positive commands.*

N.B.—1st Pers. Sing. of Conjunctive used for Imperative is usually preceded by *φέρε* or *ἄγε*, as *φέρε λύω* = *come, let me loose.* See p. 96.

1. *μήνυ-ε τὴν ἀλήθειαν. πιστεύ-ετε τοῖς ἱερεῦσι. Χορεύ-ωμεν.*
2. *λῦ-σον τὸν κάλων, ὦ ναῦτα. κλει-σάτω τὰς θύρας ὁ δοῦλος.*
3. *ἄγε, σύμμαχοι, Ἀθήναζε πρεσβεύ-σωμεν περὶ τῶν σπονδῶν.*
4. *τῇ δευτέρᾳ ἡμέρᾳ ἐ-πορεύ-οντο οἱ ἐκ τῶν νεῶν ὁπλῖται.*
5. *μετὰ τὴν σπονδὴν ἱκετεύ-ομεν τοὺς τῆς χώρας θεούς.*
6. *πιστεύ-ετε τοῖς ἀνδράσι τοῖς εὖ δυναστεύ-ουσιν, ὦ παῖδες.*
7. *φέρε ἀγρεύ-ωμεν, νεανίαι, πολλοί εἰσιν ἐν τῇ ὕλῃ λύκοι.*
8. *παῦσον τὸν δοῦλον τῆς ὕβρεως. οὐ τί-ει τὴν δέσποιναν.*
9. *τῶν νεανιῶν οἱ μὲν ἐ-χρίοντο, οἱ δὲ ἐν τῷ ποταμῷ ἐ-λού-οντο.*
10. *θύ-σατε τοὺς βοῦς, ὦ ἱερεῖς· ἱλεώ εἰσιν οἱ τῆς πόλεως θεοί.*
11. *πρεσβεύ-σονται οἱ Ἀθηναῖοι περὶ τῶν νεῶν τῶν κε-κλει-σμένων.*
12. *λυ-σάντων τὴν γέφυραν οἱ σὺν Ξενοφῶντι πορευ-σόμενοι.*

1. Honour the king. Supplicate the gods, O woman. Let us hunt.
2. Come! let us found a temple. Check the revolt by force.
3. We will send an embassy concerning the checking[16] of the war.
4. Those in the assembly are deliberating about the truce.
5. On the second day[27] we ransomed those shut up[19] in the island.
6. It is better to trust the gods than[30] to flatter unjust kings.
7. Dwellers[19] in mountains are stronger[29] than those in cities.
8. Those about to wrestle in the games will not taste wine.
9. The well-born got their[33] sons educated by rhetoricians.
10. Loose the cable, sailors; let us trust the gods of the sea.
11. Let the slaves shut the doors; let the priests sacrifice.
12. In the former war many (and) disgraceful things happened.

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§ 76. Imperative, Passive, and Middle.

The Imperatives, Passive and Middle, have each three Tenses, Present, Aorist, and Perfect (Future *wanting*), formed as follows :—

PRESENT IMPERATIVE—PASSIVE AND MIDDLE.

	Formation.	Example.	English.
S. 2.	Present-Stem + ου (= εσο)	λύ-ου	*Be thou loosed*, etc. Pass.
3.	,, ,, + εσθω	λυ-έσθω	
D. 2.	,, ,, + εσθον	λύ-εσθον	*Loose (for thyself)*, Mid.
3.	,, ,, + εσθων	λυ-έσθων	
P. 2.	,, ,, + εσθε	λύ-εσθε	
3.	,, ,, + εσθωσαν / + εσθων	λυ-έσθωσαν / λυ-έσθων	

AORIST IMPERATIVE—PASSIVE ONLY.

S. 2.	Verb-Stem + θητι (= θηθι)	λύ-θητι	*Be thou loosed*, etc.
3.	,, ,, + θητω	λυ-θήτω	
D. 2.	,, ,, + θητον	λύ-θητον	
3.	,, ,, + θητων	λυ-θήτων	
P. 2.	,, ,, + θητε	λύ-θητε	
3.	,, ,, + θητωσαν / + θεντων	λυ-θήτωσαν / λυ-θέντων	

PERFECT IMPERATIVE—PASSIVE AND MIDDLE.

S. 2.	Redup. + Vb.-St. + σο	λέ-λυ-σο	*Be thou loosed*, etc. Pass.
3.	,, ,, + σθω	λε-λύ-σθω	
D. 2.	,, ,, + σθον	λέ-λυ-σθον	*Loose (for thyself)*, Mid.
3.	,, ,, + σθων	λε-λύ-σθων	
P. 2.	,, ,, + σθε	λέ-λυ-σθε	
3.	,, ,, + σθωσαν / + σθων	λε-λύ-σθωσαν / λε-λύ-σθων	

AORIST IMPERATIVE—MIDDLE ONLY.

S. 2.	Verb-Stem + σαι (= σασο)	λῦ-σαι	*Loose (for thyself)*.
3.	,, ,, + σασθω	λυ-σάσθω	
D. 2.	,, ,, + σασθον	λύ-σασθον	
3.	,, ,, + σασθων	λυ-σάσθων	
P. 2.	,, ,, + σασθε	λύ-σασθε	
3.	,, ,, + σασθωσαν / + σασθων	λυ-σάσθωσαν / λυ-σάσθων	

The original endings of the Imperative, Passive and Middle, are *-σο, -σθω, -σθον, -σθων, -σε, -σθωσαν, -σθων.*]

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EXERCISE XXXVII.

ἀλλά, *but, but instead.*
μόνον, *only.*
ὁ Εὐφράτης (α), *Euphrates.*
ἔσται, *will be* (Sing.).
γάρ, *for* (*cannot stand first in a sentence*).
μή, *not* (*in commands*).
μηδείς, *no one* (*in commands*).
ἔσονται, *will be* (Plur.).

ἀλλά is stronger than δέ and is used chiefly after Negatives; observe especially οὐ μόνον . . . ἀλλὰ καί=*not only . . . but* (*also*).

Note 36. Negative commands (Note 35) are introduced by the Negative μή (*not*), and are expressed by 1st Pers. Pres. Conj., and 2d and 3d Pers. Pres. Imperative, or by Pure Conjunctive Aorist of all Persons, the Aorist Imperative being rarely used in Negative commands. See p. 96.

1. πίστευ-ε. μὴ χορεύ-ετε. λού-σασθε. μὴ κολακεύ-εσθε.
2. μὴ θύ-οντων. μὴ πορεύ-εσθε. μὴ πιστεύ-σῃς. φονευ-έσθων.
3. λῦ-ε τὸν κάλων. μὴ παί-σῃς τὸν παῖδα. τι-έσθω ὁ βασιλεύς.
4. φονευ-θέντων οἱ φυγάδες. γεύ-σασθε τοῦ οἴνου. θύ-ωμεν.
5. παῦ-σαι κρού-ων τὴν θύραν. μὴ λού-εσθε τοῦ χειμῶνος.
6. μηδεὶς τὴν ἦσσαν μηνύ-σῃ. ὁπλιτευ-όντων πάντες οἱ εὖνοι.
7. παιδεύ-ωμεν οὐ μόνον τοὺς εὐγενεῖς ἀλλὰ καὶ τοὺς πολλούς.
8. θύ-σασθε, ὦ στρατηγοί, οἱ γὰρ τῆς χώρας θεοὶ ἵλεῳ ἔσονται.
9. μὴ λύ-σητε τὰς γεφύρας, ὁ γὰρ Εὐφράτης ποταμὸς εὐρύς ἐστι.
10. νῦν κε-χρι-σμένοι εἰσὶν οἱ ἄνδρες· ἀλλ' ὁ ἀγὼν πέ-παυ-ται.
11. μηδένα κολακεύ-ετε ἀλλὰ τοὺς εὖ δυναστεύ-οντας τί-ετε.
12. φέρε βουλευ-ώμεθα, δεινότατος γὰρ ἔσται ὁ νῦν πόλεμος.

1. Let us flatter no one. Honour the lawgiver, O youths.
2. Let the temple be founded. Do not trust (*pl.*) the Persians.
3. Let us not stop those (who are) about to hunt in the wood.
4. Let not those who rule ill be honoured by the citizens.
5. Let oracles be interpreted by priests skilled in signs.
6. We did not march all the night, but encamped in the plain.
7. Many times during the former war[31] the ships were shut up.
8. They were strong, not only in elephants, but in chariots.
9. The cities will be desolate, for the land has been shaken.
10. The army will stop marching[34] for the river Euphrates is great.
11. The battle will be terrible: let no one serve unwillingly.
12. Do not taste wine, O children: for water is better for children.

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§ 77. Pure Conjunctive, Passive and Middle.

The Conjunctive Passive and Middle have each three Tenses, Present, Aorist, and Perfect (Future *wanting*).

PRESENT CONJUNCTIVE—PASSIVE AND MIDDLE.

	Formation.	Example.	English.
S. 1.	Pres.-Stem + ωμαι	λύ-ωμαι	*I may be* } *loosed,*
2.	,, ,, + η (=ησαι)	λύ-η	or,
3.	,, ,, + ηται	λύ-ηται	*let me be* }
			etc., Pass.
D. 1.	,, ,, + ωμεθον	λυ-ώμεθον	
2.	,, ,, + ησθον	λύ-ησθον	*I may loose (for myself),* Mid.
3.	,, ,, + ησθον	λύ-ησθον	
P. 1.	,, ,, + ωμεθα	λυ-ώμεθα	
2.	,, ,, + ησθε	λύ-ησθε	
3.	,, ,, + ωνται	λύ-ωνται	

AORIST CONJUNCTIVE—PASSIVE ONLY.

S. 1.	Verb-Stem + θω	λυ-θῶ	*I may be loosed.*
2.	,, ,, + θῃς	λυ-θῇς	
3.	,, ,, + θῃ	λυ-θῇ	
D. 2.	,, ,, + θητον	λυ-θῆτον	
3.	,, ,, + θητόν	λυ-θῆτον	
P. 1.	,, ,, + θωμεν	λυ-θῶμεν	
2.	,, ,, + θητε	λυ-θῆτε	
3.	,, ,, + θωσι(ν)	λυ-θῶσι(ν)	

PERFECT CONJUNCTIVE—PASSIVE AND MIDDLE.

S. 1.	Red. + Vb.-St. + μενος ω	λε-λυ-μένος ὦ	*I may have been loosed,* etc., Pass.
2.	,, ,, + μενος ῃς	λε-λυ-μένος ᾖς	
3.	,, ,, + μενος ῃ	λε-λυ-μένος ᾖ	
D. 2.	,, ,, + μενω ητον	λε-λυ-μένω ἦτον	*I may have loosed (for myself),* Mid.
3.	,, ,, + μενω ητον	λε-λυ-μένω ἦτον	
P. 1.	,, ,, + μενοι ωμεν	λε-λυ-μένοι ὦμεν	
2.	,, ,, + μενοι ητε	λε-λυ-μένοι ἦτε	
3.	,, ,, + μενοι ωσι(ν)	λε-λυ-μένοι ὦσι(ν)	

AORIST CONJUNCTIVE—MIDDLE ONLY.

S. 1.	Verb-Stem + σωμαι	λύ-σωμαι	*I may loose for myself.*
2.	,, ,, + σῃ (=σησαι)	λύ-σῃ	
	etc., as Present.	etc., as Pres.	

Obs. The Perf. Conj. Pass. and Mid. is compounded with the Perfect Participle λελυμένος -η -ον, declined like an Adjective.

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EXERCISE XXXVIII.

οὐ μή	*not.*	οὐδείς -μια -εν μηδείς -μια -εν	*no one.*
οὐδέ μηδέ	*not even, and not.*	οὐδαμοῦ μηδαμοῦ	*no where.*
οὔτε . . . οὔτε μήτε . . . μήτε	*neither . . . nor.*	οὐκέτι μηκέτι	*no longer.*

N.B.—The above pairs of negatives are distinguished according to Rules given below :—

NOTE 37. The two negatives *οὐ* and *μή* must be carefully distinguished :—
οὐ (concrete and particular) is used in Negative Statements.
μή (abstract and general) is used in Negative Commands.
μή is therefore used with Article and Infinitive[16] *(abstract)*, *τὸ μὴ παύ-ειν, the not-checking ;* and with the Article and Participle[19] *(general)*, *οἱ μὴ τίοντες, those who do not honour.*

1. μὴ γεύ-ωμαι. λου-ώμεθα. μὴ παυ-ώμεθα. μὴ θύ-σησθε.
2. μὴ φονευ-θῇς. -μὴ παιδεύ-σῃ. οὐ παιδεύ-σει.
3. μὴ χρί-σησθε· οὐ γὰρ ἐν τοῖς νῦν ἀγῶσι παλαί-σετε.
4. μηκέτι χορεύ-σωμεν, ἄνδρες· μηδ' οἴνου γευ-σώμεθα.
5. τῶν ῥητόρων μηδενὶ πιστεύ-ωμεν· δίκαιος γάρ ἐστιν οὐδείς.
6. οὔτ' ἐ-πρεσβεύ-σασθε οὔτε τῆς στρατείας ἐ-παύ-σασθε.
7. μήτ' ἐν τῇ νήσῳ μήτ' ἐν τῷ λιμένι κλεισθῶσιν οἱ ναῦται.
8. οὐκέτι τὸ σῶμα ἰσχυρότεροί εἰσι τῶν βαρβάρων οἱ Ἕλλῆνες.
9. οὐδαμοῦ βέλτιον ἐ-παιδεύ-οντο οἱ παῖδες ἢ ἐν τῇ Ἑλλάδι.
10. μηδαμοῦ ἔξω τῆς Ἑλλάδος ὁπλιτεύ-ωμεν, στρατιῶται.
11. οἱ τοὺς νομοθέτας μὴ τί-οντες οὔκ εἰσι χρηστοὶ πολῖται.
12. τὸ μὴ βουλεύ-εσθαι αἴτιον ἐστι πολλῶν ἥσσῶν τοῖς Ἕλλησι.

1. Let us not be flatterers[35]. Do not honour the base. Stop (*pl.*).
2. Let not the boys bathe. Let the just be honoured. Don't strike.
3. Let us not march all day, for the city is not far distant.
4. Do not bathe : do not even taste the water, for it is not good.
5. Not even among the barbarians are men now sacrificed.
6. Let us deliberate : for we are strong neither in men nor ships.
7. Let neither shame nor fear check the virtue of rulers[19].
8. Let no man trust the sea : for in winter[31] the storms are great.
9. None of the citizens will ransom those who are not[37] brave.
10. Nothing is baser than the desire of not serving in the war.
11. Many even of the women were slain most basely during the night.
12. No one of the Greeks will willingly[18] trust the Persians.

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§ 78. Optative Conjunctive Active.

The Optative Active has four Tenses,—Present, Future, Aorist, and Perfect, formed as follows:—

PRESENT OPTATIVE ACTIVE.

		Formation.	Example.	English.
Sing.	1.	Pres.-Stem + οιμι	λύ-οιμι	*May I loose*, etc.
	2.	,, ,, + οις	λύ-οις	
	3.	,, ,, + οι	λύ-οι	
Dual,	2.	,, ,, + οιτον	λύ-οιτον	
	3.	,, ,, + οιτην	λυ-οίτην	
Plur.	1.	,, ,, + οιμεν	λύ-οιμεν	
	2.	,, ,, + οιτε	λύ-οιτε	
	3.	,, ,, + οιεν	λύ-οιεν	

FUTURE OPTATIVE ACTIVE.

Sing.	1.	Verb-Stem + σοιμι	λύ-σοιμι	*May I loose*, etc.
	2.	,, ,, + σοις	λύ-σοις	
		etc., like Present.	etc., like Pres.	

AORIST OPTATIVE ACTIVE.

Sing.	1.	Verb-Stem + σαιμι	λύ-σαιμι	*May I loose*, etc.
	2.	,, ,, + σαις or σειας	λύ-σαις or σειας	
	3.	,, ,, + σαι or σειε(ν)	λύ-σαι or σειε(ν)	
Dual,	2.	,, ,, + σαιτον	λύ-σαιτον	
	3.	,, ,, + σαιτην	λυ-σαίτην	
Plur.	1.	,, ,, + σαιμεν	λύ-σαιμεν	
	2.	,, ,, + σαιτε	λύ-σαιτε	
	3.	,, ,, + σαιεν or σειαν	λύ-σαιεν or σειαν	

PERFECT OPTATIVE ACTIVE.

Sing.	1.	Redup. + Verb-Stem + κοιμι	λε-λύ-κοιμι	
	2.	,, + ,, + κοις	λε-λύ-κοις	
		etc., like Present.	etc., like Pres.	

Obs. 1. The name 'Optative' (expressing "a wish") should strictly be only applied to this Mood when used in *Simple* Sentences. The same series of Tenses, used in *Dependent* Sentences, constitutes the Historic Subjunctive, though the name Optative is often extended to it.

Obs. 2. The 1st Singular Optative Active exhibits the original termination 'μι,' which has been lost in the other Moods of the Active. Thus the 1st Singular Indicative Active was λύ-ο-μι; the Optative inserts an 'ι,' and thus the diphthong 'οι' is formed. The 'ι' is sometimes (cf. λύοιεν) strengthened with ε or η.

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EXERCISE XXXIX.

οὔποτε } *never,* εἴθε } *O that . . .*
μήποτε } see Note 37. εἰ γὰρ } *Would that . . .*

δουλεύ-ω, *I am a slave* (to), Dat.

NOTE 38. A Wish (which is a milder form of the command) is expressed—

1. By the *Optative* (Pres. or Aor.), usually with the Particle εἴθε, if the wish refers to the *Future*, and to something which may possibly happen.
2. By the *Indic. Imperf.*, with εἴθε, if the wish refers to the *Present*, but to something which cannot now happen.
3. By the *Indic. Aorist* or *Imperf.*,* if the wish refers to the *Past*, and to something which has not happened.

N.B.—A negative wish is marked by μὴ and its compounds.

1. ναί-οιμεν ἐν τῇ Ἑλλάδι. εἴθ' ἐν τῇ Ἑλλάδι ἐ-ναί-ομεν.
2. μὴ κολάκευ-ε. μὴ κολακεύ-σῃς. μὴ κολακεύ-οις.
3. εἰ γὰρ παύ-σαις τὴν ἐν τοῖς ναύταις στάσιν, Ἀλκιβιάδη.
4. εἴθ' ἐ-πίστευ-σαν οἱ πολῖται τοῖς τὴν ἀληθείαν μηνύ-ουσι.
5. εἰ γὰρ μὴ λύ-σειαν τὰς τοῦ Εὐφράτου ποταμοῦ γεφύρας.
6. μήποτε δουλεύ-οιεν τοῖς βαρβάροις οἱ τῶν Ἑλλήνων παῖδες.
7. οὔποτε πορευ-σόμεθα, ὦ ἄνδρες, εἰς τὴν τῶν φίλων χώραν.
8. μήποτε δυναστεύ-οιεν οἱ Πέρσαι τῶν τῆς Ἑλλάδος πόλεων.
9. μετὰ τὴν μάχην ἐ-τύ-θησαν τῷ θεῷ οἱ ἡμίσεις τῶν βοῶν.
10. ἄξιός ἐστιν ὁ νῦν δυναστεύ-ων τί-εσθαι ὑπὸ τῶν πολιτῶν.
11. εἰ γὰρ νῦν ἦν βασιλεὺς τῶν νήσων Μίνως ὁ δίκαιος.
12. εἰ γὰρ μὴ ἔ-θυ-σεν ὁ ἄνους στρατηγὸς ἄνευ τοῦ ἱερέως.

1. May we never be slaves! Let us never be slaves to the many.
2. Declare the truth. Mayest thou declare the truth, O herald!
3. Would that we had trusted those who declared the defeat!
4. O that Demosthenes were now in the assembly of the Greeks!
5. Would that the youth had not been educated by a poet!
6. The slaves are not worthy to serve with the well-born.
7. Some[21] of the ships were laden with wine, others with arms.
8. It is most foolish not to trust those who counsel well.
9. Those who do not march willingly are not worthy of gifts.
10. O child, mayst thou dwell many years in the land!
11. The king's camp is not many parasangs distant from[32] Athens.
12. Would that he were prudent, and had not trusted base men!

* With εἴθε, εἰ γὰρ.

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§ 79. Optative Conjunctive Passive.

The Optative Passive has five Tenses, viz., Present, Future, Aorist, Perfect, Future-Perfect, formed as follows:—

PRESENT OPTATIVE PASSIVE.

	Formation.	Example.	English.
S. 1.	Pres.-Stem + οιμην	λυ-οίμην	*May I be loosed*, etc.
2.	,, ,, + οιο (=οισο)	λύ-οιο	
3.	,, ,, + οιτο	λύ-οιτο	
D. 1.	,, ,, + οιμεθον	λυ-οίμεθον	
2.	,, ,, + οισθον	λύ-οισθον	
3.	,, ,, + οισθην	λυ-οίσθην	
P. 1.	,, ,, + οιμεθα	λυ-οίμεθα	
2.	,, ,, + οισθε	λύ-οισθε	
3.	,, ,, + οιντο	λύ-οιντο	

FUTURE OPTATIVE PASSIVE.

S. 1.	Vb.-Stem + θη-σοιμην	λυ-θη-σοίμην	
2.	,, ,, + θη-σοιο (=σοισο)	λυ-θή-σοιο	
	etc., like Pres. Opt. Pass.	etc., like Pres. Opt. Pass.	

AORIST OPTATIVE PASSIVE.

S. 1.	Vb.-Stem + θειην	λυ-θείην	*May I be loosed*, etc.
2.	,, ,, + θειης	λυ-θείης	
3.	,, ,, + θειη	λυ-θείη	
D. 2.	,, ,, + θειητον or θειτον	λυ-θείητον or -θεῖτον	
3.	,, ,, + θειητην or θειτην	λυ-θειήτην or -θείτην	
P. 1.	,, ,, + θειημεν or θειμεν	λυ-θείημεν or -θεῖμεν	
2.	,, ,, + θειητε or θειτε	λυ-θείητε or θεῖτε	
3.	,, ,, + θειεν	λυ-θεῖεν	

PERFECT OPTATIVE PASSIVE.

S. 1.	Redp. + Vb.-St. + μενος εἴην	λε-λυ-μένος εἴην	*May I have been loosed*, etc.
2.	,, ,, + μενος εἴης	λε-λυ-μένος εἴης	
3.	,, ,, + μενος εἴη	λε-λυ-μένος εἴη	
D. 2.	,, ,, + μενω εἶτον	λε-λυ-μένω εἶτον	
3.	,, ,, + μενω εἴτην	λε-λυ-μένω εἴτην	
P. 1.	,, ,, + μενοι εἶμεν	λε-λυ-μένοι εἶμεν	
2.	,, ,, + μενοι εἶτε	λε-λυ-μένοι εἶτε	
3.	,, ,, + μενοι εἶεν	λε-λυμένοι εἶεν	

FUTURE PERFECT OPTATIVE PASSIVE.

S. 1.	Redp. + Vb.-St. + σοιμην	λε-λυ-σοίμην
2.	,, ,, + σοιο	λε-λύ-σοιο
	etc., like Pres. Opt. Pass.	like Pres. Opt. Pass.

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EXERCISE XL.

ἆρα / ἦ } Interrog. Particle = Lat. *-ne.* — ἆρ' οὐ, *surely*, etc. ἆρα μή, *surely not*, etc.

πότερον . . . ἤ, *whether . . . or.* — πότερον . . . ἢ οὔ, *whether . . . or not.*

NOTE 39. Questions (p. 7) are either (A) single or (B) double—

A. Single Questions are introduced by the Interrogative Particles—

1. οὐ or ἆρ' οὐ when the answer *Yes* is expected = Lat. *nonne.*
2. μή or ἆρα μή ,, ,, *No* ,, ,, *num.*
3. ἦ or ἆρα ,, ,, is doubtful ,, *-ne.*

B. Double Questions consist of two (or more) parts introduced by—

πότερον . . . . ἤ = *whether . . . . or.*

or

πότερα . . . . ἢ οὔ = *whether . . . . or not.*

N.B.—'Whether' is often omitted in English, and sometimes πότερον in Greek.

1. ἆρα θηρεύ-σεις; ἆρα μὴ θηρεύ-σεις; ἆρ' οὐ θηρεύ-σεις;
2. ἆρ' οὐκ ἐ-φονεύ-θη ὑπὸ τοῦ ἥρωος ἡ Γοργὼ ἢ αἰσχρὰ τὸ εἶδος;
3. ἆρα μὴ καὶ τοὺς εὐγενεῖς παῖδας φονεύ-σουσιν οἱ λῃσταί;
4. ἆρα τὴν κεφαλὴν πέ-παι-σται ὁ παῖς ὑπὸ τοῦ δούλου;
5. Ὦ στρατηγέ, οὐ μακρὸν χρόνον ἔ-ναι-ες ἐν τῇ τῶν Περσῶν γῇ;
6. εἰ γὰρ λυ-θεῖεν αἱ εἰς τὴν Ἑλλάδα γέφυραι ὑπὸ τῶν φυλάκων.
7. μήποτε παιδεύ-οιντο οἱ εὐγενεῖς ὑπὸ τῶν μὴ ἀξίων ὄντων.
8. πότερον ἀνδράσιν ἰσχύ-ουσιν οἱ βάρβαροι ἢ ναυσί;
9. ἆρ' οὐ τῇ ἡμέρᾳ τῇ δευτέρᾳ καὶ εἰκοστῇ ἐγένετο ἡ μάχη;
10. ἆρα μὴ αἱ ἡμίσειαι τῶν νεῶν κε-κλει-σμέναι εἰσί;
11. ἦ πολλῷ ἰσχυρότεροι ἦσαν οἱ πάλαι ἄνθρωποι τῶν νῦν;
12. πότερον τοῦ νῦν χειμῶνος πορεύ-σεται ὁ στρατὸς ἢ οὔ;

1. Is he not very prudent? Surely they are not worthy of gifts?
2. Were not the fugitives slain with spears by the robbers?
3. Are those who dwell inland braver than those on the coast?
4. Did the barbarians march to Athens by night[31] or by day?
5. Was not the man who was slain[19] sprung from[32] a brave father?
6. May the daughters of the Greeks never be wooed by Persians.
7. O that the revolt in the city may be easily checked by the guards.
8. Did the general take auspices before the battle or not?
9. Do not those about to wrestle anoint themselves with oil?
10. Is not Minos now ruling over the greater part[28] of the islands?
11. Surely you will not trust those who honour not the laws?
12. Let us not cease supplicating. Surely the gods are just.

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§ 80. Optative Conjunctive Middle.

The Optative Middle has five Tenses, Present, Future, Aorist, Perfect, Future Perfect, formed as follows:—

PRESENT OPTATIVE MIDDLE.

	Formation.	Example.	English.
Sing. 1.	Pres.-St. + οιμην	λυ-οίμην	*May I loose,*
2.	,, ,, + οιο (=οισο)	λύ-οιο	etc.
	etc., as Pres. Opt. Pass.	etc., as Pres. Opt. Pass.	

FUTURE OPTATIVE MIDDLE.

Sing. 1.	Vb.-St. + σοιμην	λυ-σοίμην	
2.	,, ,, + σοιο (=σοισο)	λύ-σοιο	
3.	,, ,, + σοιτο	λύ-σοιτο	
Dual, 1.	,, ,, + σοιμεθον	λυ-σοίμεθον	
2.	,, ,, + σοισθον	λύ-σοισθον	
3.	,, ,, + σοισθην	λυ-σοίσθην	
Plur. 1.	,, ,, + σοιμεθα	λυ-σοίμεθα	
2.	,, ,, + σοισθε	λύ-σοισθε	
3.	,, ,, + σοιντο	λύ-σοιντο	

AORIST OPTATIVE MIDDLE.

Sing. 1.	Vb.-St. + σαίμην	λυ-σαίμην	*May I loose,*
2.	,, ,, + σαιο (=σαισο)	λύ-σαιο	etc.
3.	,, ,, + σαιτο	λύ-σαιτο	
Dual, 1.	,, ,, + σαιμεθον	λυ-σαίμεθον	
2.	,, ,, + σαισθον	λύ-σαισθον	
3.	,, ,, + σαισθην	λύ-σαίσθην	
Plur. 1.	,, ,, + σαιμεθα	λυ-σαίμεθα	
2.	,, ,, + σαισθε	λύ-σαισθε	
3.	,, ,, + σαιντο	λύ-σαιντο	

Obs. The Perfect and Future Perfect Optative Middle are the same in form as the corresponding tenses of the Optative Passive.

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EXERCISE XLI.

πῶς, how? *ποῖ, whither?*
ποῦ, where? *ἐσμέν, we are.*

βούλει, Sing., *βούλεσθε*, Pl., } Literally = *do you wish;* used with Deliberative Conjunctive, but need not be translated.

NOTE 40. *Deliberative Conjunctive.*—Though Questions ordinarily stand in the Indicative Mood, the Conjunctive (especially 1st Person) is used where the speaker deliberates as to what *is to be* done; the Conjunctive thus used is frequently introduced by *βούλει* (Sing.), or *βούλεσθε* (Plur.), or by Interrogative words; so (*βούλει*) *πορευ-σώμεθα = are we to march?* The Negative used is *μή*.

1. *ποῦ ναί-ωμεν; ποῖ στρατεύ-σωμεν; πῶς βουλευ-σώμεθα;*
2. *εἰ γὰρ οἴνου γευ-σαίμεθα πολλὰς ἡμέρας πορευ-σάμενοι.*
3. *πῶς ἑρμηνεύ-σωμεν τὰ χρηστήρια; οὐ γὰρ σοφοὶ ἐσμέν.*
4. *εἰ γὰρ εὖ βουλευ-σαίμεθα περὶ τοῦ νῦν πολέμου, ὦ πολῖται.*
5. *ποτέρον τοῖς Ἀθηναίοις συμμάχοις οὖσι πιστεύ-ωμεν ἢ μή;*
6. *πότερον φόβῳ ἐ-παύ-θη ἢ ἐν τῇ πόλει στάσις ἢ δώροις;*
7. *ἆρ' οὐ πάντων τῶν θηρῶν τάχιστοί εἰσιν οἱ λύκοι;*
8. *ποῦ ἐ-στρατοπεδεύ-σατε; ἐν τῷ πεδίῳ ἢ ἐν τοῖς ὄρεσι;*
9. *εἰ γὰρ νῦν στρατηγὸς ἦν Ἀλκιβιάδης ἀνδρειότατος ὤν.*
10. *βούλει θύ-σω, ὦ στρατηγέ; πορευ-σόμεθα γὰρ αὐτίκα.*
11. *πῶς οὐκ ἄξιοί εἰσι λυ-θῆναι οἱ νῦν κε-κλει-σμένοι;*
12. *ποῦ γῆς ἔ-ναι-ες, γύναι; πότερον Ἀθήνησιν ἢ ἄλλοθι;*

1. May he deliberate wisely! How are we to check the revolt?
2. Would that the walls were[7] greater, for the foes are many.
3. How are we to honour those who[19] do not[37] rule justly?
4. O that the Persian would send an embassy concerning peace!
5. Surely it is a great thing to be educated by Socrates.
6. Shall we ransom those citizens who served[19] unwillingly[18]?
7. May the poet's tongue never cease[34] declaring the truth.
8. Where is he living now? in Greece or among the Persians?
9. None of those who did not serve are worthy to be honoured.
10. Whither did those with the king march after the battle?
11. O that you had not trusted the guides being false!
12. Let us not honour the present king, for he is not worthy.

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§ 81. Table of the Tenses of Command. (Notes 35 and 36.)

			English.	Present.	Aorist.
			POSITIVE.		
Active.	S.	1.	*Let me loose*	(φέρε) λύ-ω	(φέρε) λύ-σω
		2.	*Loose thou*	λῦ-ε	λῦ-σον
		3.	*Let him loose*	λυ-έτω	λυ-σάτω
	P.	1.	*Let us loose*	(φέρε) λύ-ωμεν	(φέρε) λύ-σωμεν
		2.	*Loose ye*	λύ-ετε	λύ-σατε
		3.	*Let them loose*	λυ-όντων	λυ-σάντων
Passive.	S.	1.	*Let me be loosed*	(φέρε) λύ-ωμαι	(φέρε) λυ-θῶ
		2.	*Be thou loosed*	λύ-ου	λύ-θητι
		3.	*Let him be loosed*	λυ-έσθω	λυ-θήτω
	P.	1.	*Let us be loosed*	(φέρε) λυ-ώμεθα	(φέρε) λυ-θῶμεν
		2.	*Be ye loosed*	λύ-εσθε	λύ-θητε
		3.	*Let them be loosed*	λυ-έσθων	λυ-θέντων
Middle.	S.	1.	*Let me loose (for myself)*	(φέρε) λύ-ωμαι	(φέρε) λύ-σωμαι
		2.	*Loose thou* ,,	λύ-ου	λῦ-σαι
		3.	*Let him loose* ,,	λυ-έσθω	λυ-σάσθω
	P.	1.	*Let us loose* ,,	(φέρε) λυ-ώμεθα	(φέρε) λυ-σώμεθα
		2.	*Loose ye* ,,	λύ-εσθε	λύ-σασθε
		3.	*Let them loose* ,,	λυ-έσθων	λυ-σάσθων
			NEGATIVE.		
Active.	S.	1.	*Let me not loose*	μὴ λύ-ω	(μὴ λύ-σω)*
		2.	*Loose not*	μὴ λῦ-ε	μὴ λύ-σῃς
		3.	*Let him not loose*	μὴ λυ-έτω	μὴ λύ-σῃ
	P.	1.	*Let us not loose*	μὴ λύ-ωμεν	(μὴ λύ-σωμεν)*
		2.	*Loose not*	μὴ λύ-ετε	μὴ λύ-σητε
		3.	*Let them not loose*	μὴ λυ-όντων	μὴ λύ-σωσι(ν)
Passive.	S.	1.	*Let me not be loosed*	μὴ λύ-ωμαι	(μὴ λύ-θῶ)*
		2.	*Be thou not loosed*	μὴ λύ-ου	μὴ λύ-θῇς
		3.	*Let him not be loosed*	μὴ λυ-έσθω	μὴ λύ-θῇ
	P.	1.	*Let us not be loosed*	μὴ λυ-ώμεθα	(μὴ λύ-θῶμεν)*
		2.	*Be ye not loosed*	μὴ λύ-εσθε	μὴ λύ-θῆτε
		3.	*Let them not be loosed*	μὴ λυ-έσθων	μὴ λύ-θῶσι(ν)
Middle.	S.	1.	*Let me not loose (for myself)*	μὴ λύ-ωμαι	(μὴ λύ-σωμαι)*
		2.	*Loose not* ,,	μὴ λύ-ου	μὴ λύ-σῃ
		3.	*Let him not loose* ,,	μὴ λύ-έσθω	μὴ λύ-σηται
	P.	1.	*Let us not loose* ,,	μὴ λυ-ώμεθα	(μὴ λυ-σώμεθα)*
		2.	*Loose not* ,,	μὴ λύ-εσθε	μὴ λύ-σησθε
		3.	*Let them not loose* ,,	μὴ λυ-έσθων	μὴ λύ-σωνται

* Rarely used.

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RECAPITULATORY.

EXERCISES XXXIV.—XLI.

1. ἐν τῷ στρατοπέδῳ πάντες οἱ ὁπλῖται ἐ-λού-οντο τὰ ὅπλα.
2. οἱ πάλαι ἄνθρωποι ἐν ταῖς ἀγοραῖς ἐ-βουλεύ-οντο.
3. λύ-σατε τὸν κάλων, ὦ ναῦται· πιστεύ-σωμεν τῇ θαλάσσῃ.
4. τί-ετε τοὺς εὖ δυναστεύ-οντας. τὴν ἀλήθειαν μηνυ-όντων.
5. οἱ πολῖται λύ-σονται τοὺς ἀνδρειοτάτους τῶν φυγάδων.
6. πᾶσαν τὴν νύκτα πορευ-σάμενοι ἐ-στρατοπεδεύ σαμεν.
7. μὴ γεύ-σησθε τοῦ οἴνου, παῖδες· οὐ γὰρ χρηστός ἐστι.
8. μηδεὶς πιστευ-έτω ταῖς ναυσί· δεινὸν γάρ ἐστιν ἡ θάλασσα.
9. εἰ γὰρ ναί-οιμεν πολλὰ ἔτη ἐν τῇ Ἑλλάδι, ὦ μῆτερ.
10. εἰ γὰρ τοῖς ἡγεμόσι μὴ ἐ-πιστεύ-σαμεν, ψευδέσιν οὖσι.
11. μὴ παιδευ-έσθων οἱ εὐγενεῖς παῖδες ὑπὸ τῶν δούλων.
12. μηδένα κολακεύ-ετε, ἀλλὰ τοὺς εὖ δυναστεύ-οντας τί-ετε.
13. εἰ γὰρ εὖ βουλεύ-οιντο οἱ τῆς Ἑλλάδος δυναστεύ-οντες.
14. πότερον νυκτὸς ἐ-πορεύ-οντο οἱ σὺν τῷ Ξενοφῶντι ἢ ἡμέρας;
15. ἆρα μὴ πιστεύ-σεις τοῖς τοὺς θεούς μὴ τί-ουσι;

1. The youths, having bathed, will anoint their bodies with oil.
2. Before taking the auspices[16] the general checked the army.
3. Having broken the bridge, the Persians began to march.
4. The mother has stopped her child from crying* by gifts.
5. Let us not march without the boats; for the river is broad.
6. Do not deliberate now; for the enemy† are not far[24] distant.
7. Come, let us hunt, O youths; the wolves in the wood are many.
8. O citizens, honour those who rule both wisely and well.
9. Would that Minos the just were now king of the islands!
10. O that we had trusted those who declared the army's defeat.
11. Let no one trust the generals: for none (of them) are worthy.
12. The want of[37] deliberation is the cause of the disasters.
13. Was not the citizen struck on the head[25] by the slave?
14. Will the Athenians march during the present year or not?
15. How are the children, being Greeks, to live with Persians?

* From tears. † The hostile.

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§ 82. PRONOUNS.

There are nine classes of Pronouns, viz., (1) Personal, (2) Possessive, (3) Definitive, (4) Reflexive, (5) Demonstrative, (6) Interrogative, (7) Indefinite, (8) Reciprocal, (9) Relative.

All the above may be used Substantivally, *i.e.* may stand instead of Substantives.

All but 1, 4, and 8 may be also used Adjectivally, *i.e.* may qualify Substantives.

§ 83. 1. PERSONAL PRONOUNS refer to the three Persons, thus— 1st Pers. *I, We;* 2d Pers. *Thou, You;* 3d Pers. *He, She, It, They.*

	First Person. *I.*	Second Person. *Thou.*	Third Person. (*Himself*).
	Stem ἐμε	Stem σε	Stem ἑ
Sing. *Nom.*	ἐγώ	σύ (also Voc.)	
Acc.	ἐμέ με	σέ	(ἕ)
Gen.	ἐμοῦ μου	σοῦ	(οὗ)
Dat.	ἐμοί μοι	σοί	οἱ
	Stem νω	Stem σφω	Stem σφω
Dual, *N. V. A.*	νώ	σφώ	σφωέ
G. D.	νῷν	σφῷν	σφωΐν
	Stem ἡμε	Stem ὑμε	Stem σφε
Plur. *Nom.*	ἡμεῖς	ὑμεῖς (also Voc.)	σφεῖς
Acc.	ἡμᾶς	ὑμᾶς	σφᾶς
Gen.	ἡμῶν	ὑμῶν	σφῶν
Dat.	ἡμῖν	ὑμῖν	σφίσι(ν)

Obs. 1. The forms ἐμέ, ἐμοῦ, ἐμοί, are used when there is Emphasis on the Personal Pronoun and after Prepositions.

Obs. 2. The Pers. Pronoun of the 3d Person is commonly used in Attic Greek only when compounded with αὐτόν (see Reflexive Pron.); its want is supplied in the Nom. by Demonstratives, and in the other cases by the Definitive αὐτός. See § 85, A. ii.

§ 84. 2. POSSESSIVE PRONOUNS are formed from the stems of the Personal, and are declined as Adjectives in -ος, -η, -ον, or -ος, -α, -ον.

1st Pers. ἐμός -η -ον, *my, mine;* ἡμέτερος -α -ον, *our.*
2d Pers. σός, σή, σον, *thy, thine;* ὑμέτερος -α -ον, *your.*
3d Pers. [ὅς, ἥ, ὅν, *his, hers, its;* σφέτερος -α -ον, *their*]

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EXERCISE XLII.

NOTE 41. A Personal Pronoun standing as *Subject* to a sentence is only expressed when *Emphatic;* additional emphasis is often given by the Particle γε, *at least.*

NOTE 42. Possession may be indicated in three ways :—

i. By the Article only, where no doubt can arise as to the Possessor. *λού-εται τὸ σῶμα = he washes* his *body.* Notes 15 and 33.

ii. By the Possessive Pronouns of 1st and 2d Person, which are placed as Adjectives. *ὁ ἐμὸς δοῦλος* or *ὁ δοῦλος ὁ ἐμὸς = my slave.* Observe that the Article is expressed in Greek though not in English.

iii. By the Genitives of the Personal Pronouns of 1st and 2d Person [and by the Genitives of the Reflexive or Definitive for the 3d Person (see p. 100, A., and Note 44)]. *ὁ δοῦλός μου.* Observe position of the pronoun.

1. ἐγὼ μὲν τοὺς νόμους τί-ω, σὺ δ', ὦ κάκιστε, ἄδικος εἶ.
2. οὐχ ἡμῖν ἀλλὰ σοὶ, Ἀλκιβιάδη, πιστεύ-ουσιν οἱ πολῖται.
3. μὴ ὑμεῖς γε, ἄνδρες Ἀθηναῖοι, τοῖς βαρβάροις δουλεύ-ετε.
4. ἆρ' οὐ σύ γ', ὦ νεανία, ἕτοιμος εἶ σὺν ἐμοὶ πορεύ-εσθαι;
5. ἐγὼ μὲν οὐ δυνατός εἰμι χορεύ-ειν, σὺ δὲ ἰσχυρότερα εἶ.
6. ἐ-παιδεύ-θησαν οἱ παῖδές μου ὑπὸ Δημοσθένους τοῦ ῥήτορος.
7. ἡ ὑμέτερα πόλις καλλίστη ἐστὶ τῶν ἐν τῇ Ἑλλάδι.
8. ἐγὼ μὲν μείζων εἰμὶ σοῦ τὸ σῶμα, σὺ δὲ τοῦ σοῦ πατρός.
9. χαλεπόν ἐστιν ἡμῖν, μὴ σοφοῖς οὖσι, τὰ σημεῖα ἑρμηνεύ-ειν
10. ἀνδρειότεροι ἦσαν οἱ ἡμέτεροι ὁπλῖται τῶν ὑμετέρων.
11. μηνύ-ετε, ὦ κήρυκες, τῷ βασιλεῖ ὑμῶν τὴν ὑμετέραν ἧσσαν.
12. οἱ ἐν τοῖς ἀγῶσι παλαί-οντες ἐ-χρί-οντο παντὸς τὰ σώματα.

1. With you. Without us. Instead of thee. By our sons.
2. None of you is dearer to me than Socrates, the wisest of men.
3. Of those who marched with us many are now exiles.
4. Our bows are short but yours are very long.
5. You (being) the son of a well-born father will surely serve?
6. Art not thou, O general! now ready to march against the city?
7. Thou, O man! being skilled in signs, art able to interpret.
8. Your father was dwelling with me at Athens for many years.
9. After the battle I was washing my garments in the river.
10. Thee, Alkibiades, we trust, but the majority are false.
11. To me, indeed, nothing is pleasanter than hunting[29 and 16].
12. Do not, I beseech thee, cease to honour virtue.

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§ 85. 3. Definitive Pronouns.

αὐτός (for meaning see below). ὁ αὐτός, *the same.*

Stem,	Masc. αὐτο	Fem. αὐτα	Neut. αὐτο	Masc.	Fem.	Neut.
S. *Nom.*	αὐτός	αὐτή	αὐτό	ὁ αὐτός αὐτός	ἡ αὐτή αὐτή	τὸ αὐτό ταὐτό or ταὐτόν
Acc.	αὐτόν	αὐτήν	αὐτό	τὸν αὐτόν	τὴν αὐτήν	,,
Gen.	αὐτοῦ	αὐτῆς	αὐτοῦ	τοῦ αὐτοῦ ταὐτοῦ	τῆς αὐτῆς	τοῦ αὐτοῦ ταὐτοῦ
Dat.	αὐτῷ	αὐτῇ	αὐτῷ	τῷ αὐτῷ ταὐτῷ	τῇ αὐτῇ ταὐτῇ	τῷ αὐτῷ ταὐτῷ
D. *N. A.*	αὐτώ	αὐτά	αὐτώ	τὼ αὐτώ ταὐτώ	τὰ αὐτά ταὐτά	τὼ αὐτώ ταὐτώ
G. D.	αὐτοῖν	αὐταῖν	αὐτοῖν	τοῖν αὐτοῖν	ταῖν αὐταῖν	τοῖν αὐτοῖν
Pl. *Nom.*	αὐτοι	αὐται	αὐτά	οἱ αὐτοί αὐτοί	αἱ αὐταί αὐταί	τὰ αὐτά ταὐτά
Acc.	αὐτούς	αὐτάς	αὐτά	τοὺς αὐτούς	τὰς αὐτάς	,,
Gen.	αὐτῶν	αὐτῶν	αὐτῶν	τῶν αὐτῶν	τῶν αὐτῶν	τῶν αὐτῶν
Dat.	αὐτοῖς	αὐταῖς	αὐτοῖς	τοῖς αὐτοῖς	ταῖς αὐταῖς	τοῖς αὐτοῖς

Obs. Crasis occurs in the declension of ὁ αὐτός whenever the Article ends in a vowel.

Meaning of αὐτός.

A. Used *Substantivally* (*i.e.* instead of a Substantive), this Pronoun is a *Demonstrative.*

Only the Oblique Cases (*i.e.* all but the Noms.), can be thus used: thus αὐτόν, αὐτήν, αὐτό = *him, her, it* = Lat. *eum, eam, id.*

In this way the want of a Personal Pronoun of 3d Person is supplied (see Notes 42 and 44), thus ἔ-παι-σα αὐτόν = *I struck him.*

B. Used *Adjectivally* (*i.e.* qualifying a Substantive or another Pronoun), αὐτός has an *Emphatic* force, = *self;* Lat. *ipse.*

All the cases of αὐτός can be thus used.

αὐτὸν τὸν βασιλέα ἔ-παι-σα = *I struck the king himself.*
αὐτὸς ἔ-παι-σα τὸν δοῦλον = *I myself struck the slave.*

In the last example, αὐτός emphasises ἐγώ, which is understood in the verb. Observe that αὐτός usually *precedes* the word it emphasises.

C. For the Reflexive use of αὐτός see p. 102.

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EXERCISE XLIII.

αὐτό-νομος -ον, independent. *αὐτίκα, immediately.*

NOTE 43. *αὐτός, self,* when used Adjectivally with a Substantive and its Article, must be carefully distinguished from *ὁ αὐτός, the same.*

αὐτὸς ὁ ἄνθρωπος, or *ὁ ἄνθρωπος αὐτός,* = *the man himself.*
ὁ αὐτὸς ἄνθρωπος, = *the same man.*

1. *αὐτοῦ τοῦ στρατηγοῦ. τῆς αὐτῆς νυκτός*[31]. *αὐτὸς ἔ-θυ-σα.*
2. *κολακεύ-ετε αὐτόν. αὐτὸν ἱκετεύ-σομεν. τῇ μητρὶ αὐτῇ.*
3. *αὐτοὶ ἐ-παιδεύ-ομεν αὐτούς. αὐτοὶ ἐ-παιδεύ-οντο ὑπ' αὐτοῦ.*
4. *αὐτὴ ἡ Ἑλένη ταὐτὰ ἐ-μήνυ-σε. αὐτὴ αὐτὰ ἐ-μήνυ-σε.*
5. *καὶ ἡμεῖς αὐτοὶ καὶ οἱ παῖδες ἡμῶν αὐτὸν ἱκετεύ-σομεν.*
6. *νῦν μὲν αὐτόνομοί εἰσι, πάλαι δὲ ἡμῖν ὑπήκοοι ἦσαν.*
7. *πολλὰ ἔτη ἐν τῇ αὐτῇ νήσῳ σὺν αὐτοῖς ἐ-ναί-ομεν.*
8. *αὐτὸς ὁ πατὴρ ὑπὸ τῶν αὐτῶν λῃστῶν ἐ-φονεύ-θη.*
9. *ἀνδρείους ἔχει στρατιώτας, αὐτὸς ὢν ἀνδρειότατος.*
10. *ταὐτῇ ἡμέρᾳ ἐν τῷ αὐτῷ πεδίῳ ἦν τὰ δύο στρατόπεδα.*
11. *σὺν τοῖς στρατιώταις καὶ ὁ βασιλεὺς ἐ-πορεύ-ετο αὐτός.*
12. *οὐ πολὺν χρόνον βουλεύ-σάμενοι, αὐτίκα ἐ-θύ-σαντο.*

1. In the same ship. The poets themselves. They slew her.
2. With Helen herself. The same walls. He checked them.
3. The Muses themselves. During the same day. Trust him not.
4. Not even Alkibiades himself was able to check the revolt.
5. We trust not only the king himself, but all those with him.
6. Was not the temple in Delos shaken by the gods themselves?
7. Were all your children educated by the same man?
8. The same things were declared to those deliberating.
9. Not often are the same men strong both (in) body and (in) mind.
10. Let those who dwell in the same city honour the same laws.
11. Being now independent, let us never be slaves to him.
12. Having taken the auspices, the general immediately marched.

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§ 86. 4. Reflexive Pronouns are formed by combining the Stems of the Personal Pronouns with the Definitive αὐτός (*self*).

	First Person. *Myself.*	Second Person. *Thyself.*	Third Person. *Himself, Herself,* etc.
Sing.	Masc. Fem.	Masc. Fem.	Masc. Fem. Neut.
Acc.	ἐμαυτόν -ήν	σεαυτόν -ήν σαυτόν -ήν	ἑαυτόν -ήν -ό αὐτόν -ήν -ό
Gen.	ἐμαυτοῦ -ῆς	σεαυτοῦ -ῆς σαυτοῦ -ῆς	ἑαυτοῦ -ῆς -οῦ αὐτοῦ -ῆς -οῦ
Dat.	ἐμαυτῷ -ῇ	σεαυτῷ -ῇ σαυτῷ -ῇ	ἑαυτῷ -ῇ -ῷ αὐτῷ -ῇ -ῷ
Plur.			
Acc.	ἡμᾶς αὐτούς, -άς	ὑμᾶς αὐτούς, -άς	σφᾶς αὐτούς -άς
Gen.	ἡμῶν αὐτῶν	ὑμῶν αὐτῶν	σφῶν αὐτῶν
Dat.	ἡμῖν αὐτοῖς, -αῖς	ὑμῖν αὐτοῖς, -αῖς	σφίσιν αὐτοῖς -αῖς

A commoner form for the Plural of the 3d Person is

Plural.	M.	F.	N.
Acc.	ἑαυτούς αὐτούς	-ας -ας	-α -α
Gen.	ἑαυτῶν αὐτῶν	-ῶν -ῶν	-ῶν -ῶν
Dat.	ἑαυτοῖς αὐτοῖς	-αῖς -αῖς	-οῖς -οῖς

The Reflexive Pronouns are used when the Person or Thing affected by the Verb is the same Person or Thing as is denoted by the Subject. They can therefore only be used after Active Verbs capable of governing a case.

The Genitives of the Reflexive may, like those of the Personal Pronouns, be used to indicate Possession: thus ὁ ἐμαυτοῦ πατήρ, *my* own *father*, the distinction between ἐμοῦ and ἐμαυτοῦ being the same as between *my* and *my own;* so too σαυτοῦ = *thy own.* Note 42, iii.

Observe, however, that the Genitives of the Reflexives (thus used) stand between the Article and Substantive.

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EXERCISE XLIV.

NOTE 44. It has been said (Note 42) that the Genitives of the Personal Pronouns of 1st and 2d Persons are used to indicate Possession, and that the want of such a Genitive of the 3d Person is supplied from the Definitive *αὐτός*, and from the Reflexive Pronouns; the two must be carefully distinguished.

1. *αὐτοῦ -ῆς -οῦ, his, her, its* / *αὐτῶν -ῶν -ῶν, their* — are used when the Possessor is *not* the subject of the sentence. Lat. *eius, eorum.*

2. *ἑαυτοῦ -ῆς -οῦ, his, her, its, own* / *ἑαυτῶν - ῶν -ῶν, their own* — are used when the Possessor *is* the subject of the sentence. Lat. *suus -a -um.*

Observe that *ἑαυτοῦ*, etc., used Possessively is placed *between* the Article and Substantive.

1. σεαυτὸν ἔ-παι-σας. μὴ ἡμῖν αὐτοῖς δουλεύ-ωμεν, ὦ φιλοί.
2. ἐμαυτοῦ ἕνεκα καὶ τῶν παίδων μου. ἡ σεαυτοῦ θυγατὴρ.
3. ὑμεῖς, ὦ στρατιῶται, οὔθ' ὑμῖν αὐτοῖς πιστεύ-ετε οὔτ' ἐμοί.
4. ὦ δυστυχέστατε, τὸν σαυτοῦ πατέρα αὐτὸς πε-φόνευ-κας.
5. ἀνδρεῖος μέν ἐστιν αὐτὸς, οἱ δὲ παῖδες αὐτοῦ κάκιστοι.
6. οἱ πάλαι φυγάδες νῦν πάντες ἐν τῇ ἑαυτῶν πόλει ναί-ουσι.
7. οἱ πάλαι βάρβαροι καὶ τοὺς ἑαυτῶν παῖδας ἔ-θυ-ον.
8. ὁ τῶν Περσῶν στρατὸς πολλῷ μείζων ἐστὶ τοῦ ἡμετέρου.
9. δουλεύ-ουσιν οἱ κακοὶ ταῖς ἐπιθυμίαις ταῖς ἑαυτῶν.
10. τί-ωμεν πάντες καὶ τὸν βασιλέα καὶ τοὺς υἱοὺς αὐτοῦ.
11. οὐκ ἄξιός ἐστιν Ἀλκιβιάδης ὑπὸ τῶν ἑαυτοῦ πιστεύ-εσθαι.
12. οὔθ' οἱ Ἕλληνες οὔθ' οἱ σύμμαχοι αὐτῶν πορεύ-ονται.

1. Let us not flatter ourselves. By your own children.
2. He trusts himself. Did he not slay his own benefactor?
3. Both the Persians themselves and their allies are brave.
4. Were they not able to ransom even their own king?
5. Surely no one will willingly march against his own city?
6. The king we honour, but his guards we will never trust.
7. O foolish men, ye are all slaves to your own desires.
8. No wise man honours those who do not[37] honour themselves.
9. Trust not Greeks; both the men and their gifts are false.
10. He was basely slain by his own slaves with the sword.
11. Are not those who are serving worthy of their fathers?
12. The spears of the Chalybians are longer than ours.

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§ 87. 5. Demonstrative Pronouns.

ὅδε ἥδε τόδε, *this (here, present)* = Lat. *hic.*
οὗτος αὕτη τοῦτο, *this* or *that* = Lat. *hic* or *iste.*
ἐκεῖνος -η -ο, *that (yonder)* = Lat. *ille.*

Stem.	Masc. τοδε	Fem. ταδε	Neut. τοδε	Masc. τουτο	Fem. ταυτα	Neut. τουτο
Sing. *Nom.*	ὅδε	ἥδε	τόδε	οὗτος	αὕτη	τοῦτο
Acc.	τόνδε	τήνδε	τόδε	τοῦτον	ταύτην	τοῦτο
Gen.	τοῦδε	τῆσδε	τοῦδε	τούτου	ταύτης	τούτου
Dat.	τῷδε	τῇδε	τῷδε	τούτῳ	ταύτῃ	τούτῳ
Dual, *N.A.*	τώδε	τάδε	τώδε	τούτω	ταύτα	τούτω
G.D.	τοῖνδε	ταῖνδε	τοῖνδε	τούτοιν	ταύταιν	τούτοιν
Plur. *Nom.*	οἵδε	αἵδε	τάδε	οὗτοι	αὗται	ταῦτα
Acc.	τούσδε	τάσδε	τάδε	τούτους	ταύτας	ταῦτα
Gen.	τῶνδε	τῶνδε	τῶνδε	τούτων	τούτων	τούτων
Dat.	τοῖσδε	ταῖσδε	τοῖσδε	τούτοις	ταύταις	τούτοις

ἐκεῖνος- η -ο is declined like the Definitive αὐτός.

The Demonstratives are used:

1. Substantivally.—οὗτος, *this man*, ἥδε, *this woman.*
2. Adjectivally.—When used thus, the Substantive which is qualified by the Demonstrative has the Article, unless it stands as the complement of a Sentence; thus οὗτος ὁ ἀνήρ or ὁ ἀνὴρ οὗτος = *this man*, but νόμος ἐστὶν οὗτος = *this is the law.*

Other Demonstrative Adjectives.

τοιοῦτος, τοιαύτη, τοιοῦτο, *such*; Lat. *talis.*
τοσοῦτος, τοσαύτη, τοσοῦτο, *so great, so many*; Lat. *tantus, tot.*

These are declined like οὗτος, omitting initial 'τ.'

τοιόσδε, τοιάδε, τοιόνδε, *such*, } Declined like
τοσόσδε, τοσήδε, τοσόνδε, *so great, so many*, } Adjectives in -os.

Demonstrative Adverbs.

From ὅδε is derived ὧδε = *thus, so.*
„ οὗτος „ οὕτως = *thus, so.*
„ ἐκεῖνος „ ἐκεῖ = *there*; Lat. *illic.*

By the addition of the case-like terminations, see p. 74, iii., ἐκεῖ becomes ἐκεῖσε = *thither* ἐκεῖθεν, *thence.*

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EXERCISE XLV.

μέσος -η -ον, middle. — *ἄκρος, -α -ον, topmost.*
οὕτως, ὧδε (Advs.), *thus, so.* — *ἐκεῖ* (Adv.), *there.*

πρός (Prep.) = (i) *against* (with Acc.); (ii) *in addition to* (with Dat.).

NOTE 45. Observe that the Demonstratives, unlike ordinary adjectives, are *never* placed between the Article and the Substantive; thus *οὗτος ὁ ἀνήρ* or *ὁ ἀνὴρ οὗτος* = *this man*. Compare with this the use of Adjectives of Position, as *μέσος, ἄκρος*, etc.; thus *ἐν μέσῃ τῇ πόλει* = in the *middle of the* city. Any Adjective (or Participle) may be so placed when used *Predicatively, i.e.* when it is not a mere *Epithet* of the Substantive, but really acts as a Predicate. Thus *ἐν φιλίᾳ τῇ χώρᾳ*, 'it was a friendly country in which.'

1. *αὕτη ἡ γῆ. ἡ γῆ αὕτη. ἡ αὐτὴ γῆ. αὐτὴ ἡ γῆ. αὐτὴ γῆ.*
2. *αἱ αὐταὶ νῆες. αὗται αἱ νῆες. αἱ νῆες αὐταί. αὐταὶ νῆες.*
3. *ταῦτα τὰ ὅπλα. ταὐτὰ ὅπλα. αὐτὰ τὰ ὅπλα. τὰ αὐτὰ ὅπλα.*
4. *τῶν ἀνδρῶν, ἐκεῖνοι μὲν πελτασταί εἰσιν, οὗτοι δ' ὁπλῖται.*
5. *σὺν τῷδ' ἐγὼ οὔποθ' ἑκών γε πορεύ-σομαι πρὸς βασιλέα.*
6. *μετὰ ταύτην τὴν μάχην καὶ οἱ στρατηγοὶ αὐτοὶ ὡπλίτευ-ον.*
7. *ἐν μέσῳ τῷ πεδίῳ ἐκείνῳ πόταμος ἦν εὐρύς τε καὶ μέγας.*
8. *τοῦδε τοῦ χειμῶνος ἐγέν-ετο οὐ πολλὰ ἐν ἐκείνῃ τῇ πόλει.*
9. *μετὰ ταῦτα ἐ-στρατοπέδευ-σεν ὁ Ξενοφῶν ἐν ἄκρῳ τῳ̨ ὄρει.*
10. *μέγας ὢν ὁ χειμὼν ἔ-σει-ε πάσας τὰς ἐν ταύτῃ τῇ πόλει οἰκίας.*
11. *θυσάμενος ὁ στρατηγὸς οὕτως εἰς αὐτοὺς ἐ-πορεύ-σατο.*
12. *φιλτάτη μοί ἐστιν ἐκείνη ἡ γῆ· ἐκεῖ γὰρ πολλὰ ἔτη ἔ-ναι-ον.*

1. The same city. This city. The city itself. That city. Our city.
2. These cities. The same cities. The cities themselves.
3. Those gifts. These gifts. The same gifts. This man's gifts.
4. This man we all honour, that man we do not even trust.
5. After this (*pl.*) the generals marched each* to his own city.
6. These spears are longer than those, but ours are longest.
7. Was there not in the middle of the village a large temple?
8. These great revolts were thus checked by the same man.
9. Let us encamp in that plain; for there is much water there.
10. In addition to these hoplites, we have also many peltasts.
11. Taste this wine, O friends; for it is *much*[27] sweeter than that.
12. Many both brave and well-born were wooing this woman.

* *ἕκαστος.*

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§ 88. 6. Interrogative Pronoun. τίς, *who?* Lat. *quis?*
7. Indefinite Pronoun. τις, *any, some, certain;* Lat. *quis, quidam.*

	Interrogative.	Indefinite.
Stem, . .	M. F. N. τιν τιν	M. F. N. τιν τιν
Sing. *Nom.*	τίς τι	τις τι
Acc.	τίνα τί	τινά τι
Gen.	τίνος or τοῦ	τινός or του
Dat.	τίνι or τῷ	τινί or τῳ
Dual, *N. V. A.*	τίνε	τινέ
G. D.	τίνοιν	τινοῖν
Plur. *Nom.*	τίνες τίνα	τινές τινά (or ἄττα)
Acc.	τίνας τίνα	τινάς τινά (or ἄττα)
Gen.	τίνων	τινῶν
Dat.	τίσι(ν)	τισί(ν)

Obs. The above are distinguished by the accent: both may be used either Substantivally or Adjectivally.

§ 89. 8. Reciprocal Pronoun, ἀλλήλω -α -ω, *each other,* is formed by doubling the Stem of ἄλλος -η -ο, *other.*

Stem, . .	Masc. ἀλληλο	Fem. ἀλληλα	Neut. ἀλληλο
Dual, *Acc.*	ἀλλήλω	ἀλλήλα	ἀλλήλω
G. D.	ἀλλήλοιν	ἀλλήλαιν	ἀλλήλοιν
Plur. *Acc.*	ἀλλήλους	ἀλλήλας	ἀλλήλα
Gen.	ἀλλήλων	ἀλλήλων	ἀλλήλων
Dat.	ἀλλήλοις	ἀλλήλαις	ἀλλήλοις

§ 90. 9. Relative Pronouns.*

ὅς, ἥ, ὅ, *who, which;* ὅστις, ἥτις, ὅτι, *whosoever.*

* The Relative is introduced here to complete the list of Pronouns. The explanation of its use belongs to the Syntax of the Compound Sentence and is deferred to Part II.

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EXERCISE XLVI.

ἄλλος, -η -ο *other.* (See Note.)
ἄλλως (Adv.), *otherwise, in other respects.*
ἕτερος, -α -ον *other, different.* (See Note.)
ἄλλως τε καί = *especially.*
διά (Prep. with Acc.) = *on account of.*

NOTE 46. ἄλλος = *other,* i.e. *remaining,* ὁ ἄλλος, *the rest,* οἱ ἄλλοι *the rest, the others.* ἕτερος = *other,* i.e. *different* (with Gen.); ὁ ἕτερος, *the other* (of 2); οἱ ἕτεροι = *the other party.* Notice the idiomatic use of ἄλλος in ἄλλοι ἄλλα βουλεύουσι, *some advise one thing, some another.*

1. τὶς ἀνήρ; ἀνήρ τις. ἐν τίνι νηῒ; ἐν νηῒ τινι. ὑπὸ τίνος;
2. τίνες ἄλλοι; ἄλλοι τινές. σὺν τίσι; σύν τισι τῶν ἑτέρων.
3. τίς ἐστιν ἥδε χώρα, καὶ τίνες ἐν αὐτῇ ναί-ουσι;
4. οὗτοι μὲν ἐν ἄκρᾳ τῇ πόλει ναί-ουσιν, ἐν δὲ τῇ ἄλλῃ οἱ πολλοί.
5. οὐδὲ τούτοις πιστεύ-ομεν ἡμεῖς οὐδὲ τῶν ἑτέρων τινί.
6. ἄλλοι ἄλλοις ἰσχὺ-ουσιν· σὺ μὲν γὰρ σοφὸς εἶ, ταχὺς δ' οὗτος.
7. πολλοὶ μὲν ἐ-φονεύ-θησαν, οἱ δ' ἄλλοι νῦν φυγάδες εἰσί.
8. μεγίστη ἐστὶν αὕτη πάσων τῶν ἐν τῇ Ἑλλάδι ἄλλων πόλεων.
9. ὑπὸ τίνος ἐ-παιδεύ-θης; ὑπὸ Δημοσθένους ἢ ὑπ' ἄλλου τινός;
10. ἑτέρα ἦν αὕτη ἡ στρατεία πάσων τῶν ἄλλων.
11. ἰσχυρὸς μέν ἐστιν οὗτος, ἄλλως δὲ τοῦ πατρὸς οὐκ ἄξιος.
12. ἄξιος ἦν ἐκεῖνος τί-εσθαι ἄλλως τε καὶ διὰ τὴν ἀρετήν.

1. Who are they? In a certain city. They honour one another.
2. What gifts? By a certain slave. Not without some ships.
3. Some of them were slain in the middle of a certain wood.
4. In which of the cities of Greece are you now living?
5. Is not any one able to interpret these oracles to us?
6. These men neither trust themselves nor one another.
7. Who is more hateful* to the other party than Alkibiades?
8. Concerning this, some declare one thing, some another.
9. The city itself is fair; the rest of the land is desolate.
10. He often tastes wine, but otherwise is most prudent.
11. Surely the army is very strong, especially in chariots?
12. Some few are worthy to be honoured; do not trust the rest.

* Hostile.

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§ 91. Table of the Pronouns.

Greek.	English.	Latin.
Personal—		
1st Pers. ἐγώ,	*I*	ego
1st Pers. ἡμεῖς,	*we*	nos
2d Pers. σύ,	*thou*	tu
2d Pers. ὑμεῖς,	*you*	vos
3d Pers. supplied by Demonstratives,	*he, she, they, it*	supplied by Dem.
Possessive—		
1st Pers. ἐμός, -η, -ον.	*my, mine*	meus -a -um
1st Pers. ἡμέτερος, -α, -ον,	*our*	noster -tra -trum
2d Pers. σός, -ή, -όν,	*thy, thine*	tuus -a -um
2d Pers. ὑμέτερος, -α, -ον,	*your*	vester -tra -trum
3d Pers., use Gen. of Reflex.	*his own*, etc.	suus -a -um
3d Pers., use Gen. of αὐτός,	*his, her, their*	ejus
Definitive—		
All Persons, αὐτός, -ή, -ό,	*self*	ipse -a -um
All Persons, ὁ αὐτός, αὐτός, etc.,	*the same*	idem, *etc.*
Reflexive—		
1st Pers. ἐμαυτόν, -ήν,	*myself*	me ipsum -am
2d Pers. σεαυτόν, -ήν, σαυτόν, -ήν,	*thyself*	te ipsum -am
3d Pers. ἑαυτόν, -ήν, -ό, αὐτόν, -ήν, -ό,	*himself*, etc.	se
Demonstrative—		
αὐτός in Oblique Cases,	*that*	is, ea, id
ὅδε, ἥδε, τόδε,	*this* (near me)	hic, haec, hoc
οὗτος, αὕτη, τοῦτο,		
οὗτος, αὕτη, τοῦτο,	*that* (near you)	iste -a -ud
ἐκεῖνος, -η, -ο,	*that* (yonder)	ille -a -ud
Interrogative—		
τίς;	*who?*	quis, quis, quid?
Indefinite—		
τις,	*any*	quis, qua, quid
Relative—		
ὅς, ἥ, ὅ,	*who, which*	qui, quae, quod
ὅστις, ἥτις, ὅτι,	*whosoever*	quicunque, *etc.*
Reciprocal—		
ἀλλήλω, -α, -ω,	*each other*	(*none*)

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RECAPITULATORY.

EXERCISES XLII.—XLVI.

1. ὁ πατήρ σου πολλὰ ἔτη σὺν ἐμοὶ Ἀθήνησιν ἔ-ναι-εν.
2. οὐδεὶς ὑμῶν φίλτερός ἐστί μοι τοῦ Δημοσθένους.
3. ὁ μὲν ἡμέτερος στράτος μέγας ἐστὶ, μείζων δὲ ὁ ὑμέτερος.
4. οὐ μόνον τῷ βασιλεῖ αὐτῷ ἀλλὰ πᾶσι σὺν αὐτῷ πιστεύ-ομεν.
5. πάντες οἱ ἐν τῇ αὐτῇ πόλει τοὺς αὐτοὺς νόμους τί-ουσι.
6. ἆρ' οὐκ αὐτὸς ὁ στρατηγὸς ὑπὸ τοῦ αὐτοῦ ἀνδρὸς ἐ-φονεύ-θη;
7. καὶ οἱ Ἕλληνες αὐτοὶ καὶ οἱ σύμμαχοι αὐτῶν ἀνδρεῖοί εἰσι.
8. νῦν δοῦλοί εἰσιν οἱ πολλοὶ ταῖς ἑαυτῶν ἐπιθυμίαις.
9. ἡμεῖς γε οὔθ' ἡμῖν αὐτοῖς πιστεύ-ομεν οὔθ' ὑμῖν, ὦ Πέρσαι.
10. τοῦτον μὲν πάντες τί-ομεν, ἐκείνῳ δὲ οὐδὲ πιστεύ-ομεν.
11. αὗται αἱ τῶν Χαλύβων κῶμαι ἐν τῷ αὐτῷ πεδίῳ πᾶσαί εἰσι.
12. τίνος ἐστὶν υἱός; τούτου τοῦ ἀνδρὸς ἢ ἄλλου τινός;
13. ἡ μὲν πόλις αὐτὴ καλλίστη ἐστὶν, ἡ δὲ ἄλλη χώρα ἔρημος.
14. ἐν πᾶσι τοῖς τῆς πόλεως νεῴς ἄλλοι ἄλλους θεοὺς ἱκετεύ-ον.
15. τῶν ἐν τῇ κώμῃ ταύτῃ ναι-όντων πολλοὶ βάρβαροί εἰσι.

1. We honour the laws, but ye are all more unjust than we.
2. Thou art bigger *in body*[25] than I, and I than my father.
3. Do not ye at least, O Athenians, be slaves to the Persians!
4. Did you not dwell with them many years in the same land?
5. Both we ourselves and our children did supplicate him.
6. Was the general himself also slain by the same robbers?
7. The barbarians used to sacrifice even their own children.
8. He himself is brave, but his sons are all unworthy of him.
9. Are not base men always slaves to their own desires.
10. Of the soldiers those are hoplites, these are peltasts.
11. The camp of the Greeks is now on the top of the mountain.
12. In the midst of that plain there was a temple of Demeter.
13. Are they not now refugees from fear of *the other party*[46]?
14. He is unfortunate, but otherwise is worthy of his fathers.
15. By whom were they trained? By Minos or by some other?

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SUPPLEMENTARY.

EXERCISES I.—IX.

1. ὁ ναύτης ἔ-παι-σε τὸν στρατηγόν. πιστεύ-εις τοῖς θεοῖς.
2. οἱ ἄνθρωποι ἔ-ναι-ον ἐν τῇ νήσῳ. δυναστεύ-ω τῆς θαλάσσης.
3. ἐ-πίστευ-σαν τοῖς σημείοις καὶ ἐ-στράτευ-σαν εἰς τὴν χώραν.
4. ὁ ταμίας ἔ-ναι-εν ἐν τῇ οἰκίᾳ. ἐ-κώλυ-σε τοὺς δούλους.
5. ἡ ἀρετὴ δῶρόν ἐστι τῶν θεῶν. ἐ-φονεύ-σατε τὸν λῃστήν.
6. πιστεύ-ουσι τοῖς θεοῖς οἱ νομοθέται. τί-εις τοὺς νόμους.
7. Ἀλκιβιάδης ὁ στρατηγὸς οὐ κολακεύ-σει τοὺς πολίτας.
8. οἱ στρατιῶται καὶ οἱ ναῦται ἐ-κώλυ-σαν τοὺς ἀνθρώπους.
9. οἱ ποιηταὶ ἔ-ναι-ον ἐν ταῖς καλαῖς νήσοις, ὦ νεανία.
10. οἱ σοφοὶ νομοθέται παιδεύ-σουσι τοὺς ἀξίους πολίτας.
11. αἱ καλαὶ νῆσοι ὑπήκοοί εἰσι τοῖς ἐχθροῖς Πέρσαις.
12. οἱ θεοὶ δίκαιοί εἰσι καὶ ἄξιοι τῶν καλῶν δώρων.
13. οἱ ἐχθροὶ Πέρσαι δυναστεύ-σουσι τῶν καλῶν νήσων.
14. ὁ αἰσχρὸς λῃστὴς ἐ-φόνευ-σε τὸν δίκαιον νομοθέτην.
15. οἱ δοῦλοι ἐχθροί εἰσι τοῖς πολίταις καὶ τοῖς ναύταις.
16. πιστεύ-ομεν τῇ δικαίᾳ ἐκκλησίᾳ καὶ τοῖς νομοθέταις.
17. οἱ σοφοὶ νεανίαι τί-ουσι τοὺς νόμους καὶ τὴν ἀρετήν.
18. οἱ λῃσταὶ ἐ-φόνευ-σαν τὸν ποιητὴν ἐν τῇ ὕλῃ.

1. The poet and the lawgiver were dwelling in the house.
2. They trusted the gods and marched against the land.
3. The garments are a sign of the war to the citizens.
4. We will not trust the signs ; we will not march.
5. The laws are the gift of the lawgivers to the citizens.
6. The youths struck the door and slew the steward.
7. The robbers used-to-dwell in the island and slay the men.
8. Thou wilt march against the Persians, O general.
9. The beautiful Muses well educated the wise poet.
10. The base slaves slew the general in the wood.
11. The beautiful land is subject to the just lawgiver.
12. The wise general will hinder the unjust youths.
13. We will trust the just gods, O worthy Alkibiades.
14. The bride is beautiful and worthy of beautiful gifts.
15. The just lawgivers are not hostile to the citizens.
16. The youths are not worthy : they honour not virtue.
17. Helen, the beautiful bride, is the cause of the war.
18. Poets and lawgivers educate the citizens.

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EXERCISES X.—XIV.

1. οἱ σοφοὶ ποιηταὶ ἤκου-ον τὰ τοῦ θεοῦ ἴλεα χρηστήρια.
2. ἐν ταῖς ὕλαις οἱ λῃσταὶ ἔ-ναι-ον καὶ τοὺς λύκους ἤγρευ-ον.
3. οἱ ἀξιόχρεῳ ἡρμήνευ-ον τὰ τῶν ἔχθρων χρηστήρια.
4. οἱ πάλαι ἄνθρωποι ἔ-θυ-ον ταύρους τοῖς ἴλεῳς θεοῖς.
5. οἱ νομόθεται ἀεὶ κολακεύ-ουσι τοῦς ἐν τῇ κώμῃ νεανίας.
6. οἱ κακοὶ στρατηγοὶ ἐ-στρατοπεδεύ-κασιν ἐν τῇ νήσῳ.
7. οἱ νεάνιαι οἱ εὔζωνοι ἀγρεύ-σουσι τὸν λύκον καὶ τὴν λέαιναν.
8. τεθύ-κασι τοὺς ταύρους, καὶ ἱκετεύ-σουσι τοὺς θέους.
9. ἡ ἀρετή ἡ τῶν στρατιωτῶν δήλη ἐστὶ τοῖς στρατηγοῖς.
10. οἱ δοῦλοι ἔ-ναι-ον ἐν τῇ νήσῳ καὶ δυναστεύ-σουσι τῆς πόλεως.
11. ἡ ἐκκλησία ἐ-πίστευ-σε τῇ τῶν νομοθετῶν σοφίᾳ.
12. οἱ σὺν τῷ στρατῷ παύ-σουσι τὴν τοῦ βασιλέως ὕβριν.
13. οἱ λῃσταὶ πε-φονεύ-κασι τὴν γραῦν καὶ κρούσουσι τὰ ὅπλα.
14. οἱ πολῖται οἱ φιλο-πόλεις κε-κολακεύ-κασι τὴν νύμφην.
15. ἐν τῇ νήσῳ ἦσαν ταῦροι, λέαιναι, σύες, λύκοι, βόες.
16. οἱ ἰχθύες οἱ ἐν τῷ ποταμῷ εἰσιν ἡδεῖς τοῖς ναύταις.
17. πε-παύ-κασι τὴν στάσιν καὶ πιστεύ-σουσι τοῖς νομοθέταις.
18. ὁ τοῦ ταμίου ἔ-ψαυ-σεν τῶν τοῦ θεοῦ χρυσῶν δώρων.

1. The sailors and the young men were supplicating Alkibiades.
2. The Persians are rulers of the sea, and will check the sailors.
3. The general of the army will trust the soldiers' virtue.
4. The garments of the mistress's slaves were brazen.
5. The bravery of the generals checked the defeat of the citizens.
6. The poets of the present time do not trust the oracles of the gods.
7. The priests have sacrificed bulls to the gods of the land.
8. The Persian generals supplicated the brave soldiers.
9. The active Alkibiades will clash his iron arms.
10. The poets of old, O young men, used-to-honour the laws.
11. The just honour the virtue and wisdom of the generals.
12. The tears of the bride are the sign of insolence.
13. In the woods of the villages they will hunt pigs and wolves.
14. The brazen axes and the bows will stop the revolt of the cities.
15. The poets' sweet tongues had checked the tears of the citizens.
16. The patriotic citizens trusted the wisdom of the king.
17. Those in the broad islands had marched with the army.
18. The priest interpreted the oracle to the men of old.

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EXERCISES XV.—XX.

1. οἱ ἐν τῇ κώμῃ οὐ πιστεύ-σουσι τοῖς τῶν Περσῶν κήρυξι.
2. ἄνευ τῶν φυλάκων οὐ παύ-σομεν τὴν ἐν τῇ πόλει στάσιν.
3. οἱ νεανίαι οἱ τοῦ βασιλέως φύλακες, βάρβαροί εἰσι.
4. οἱ πάλαι στρατιῶται τοῖς τόξοις ἐ-πίστευ-ον καὶ ταῖς ἀσπίσι.
5. ἐν τοῖν τοῦ στρατοῦ κεράτοιν ἦσαν οἱ γυμνῆτες.
6. ἐν τῇ Ἑλλάδι ναί-ομεν, Ὦ Πέρσαι, τῇ τῶν ἀνδρείων χώρᾳ.
7. χαλεπὸν ἦν τὴν τῶν στρατιωτῶν ἐπιθυμίαν παύ-ειν.
8. τὸ τοὺς πολίτας κολακεύ-ειν σημεῖόν ἐστι τοῦ αἰσχροῦ.
9. ἀντὶ τοῦ ἐν τῇ Ἑλλάδι ναί-ειν νῦν φυγάς ἐστιν ὁ νεανίας.
10. πρὸ τῆς νυκτὸς στρατεύ-σουσιν οἱ Πέρσαι ἐπὶ τὴν πόλιν.
11. ἡδύ ἐστι τοῖς νεανίαις τοὺς ἐν τῇ ὕλῃ λέοντας ἀγρεύ-ειν.
12. οἱ πάλαι γίγαντες τοὺς τῆς χώρας θεοὺς οὐκ ἔ-τι-ον.
13. πάντες οἱ πολῖται τοῖς νῦν στρατηγοῖς πιστεύ-ουσι.
14. ἄκοντες ναί-ομεν, Ὦ βασιλεῦ, ἐν τῇ τῶν βαρβάρων χώρᾳ.
15. πᾶς χρηστὸς πολίτης ἑκὼν εἰς τοὺς Πέρσας στρατεύ-ει.
16. οἱ τοὺς λέοντας ἀγρεύ-σοντες νῦν ἐν τῇ κώμῃ εἰσί.
17. ὁ τὸν λῃστὴν φονεύ-σας νῦν ἐν τῇ ὕλῃ ναί-ει.
18. οὐ τί-ουσιν οἱ σοφοὶ τοὺς τὸν νομοθέτην κολακεύ-σαντας.

1. The days were long to those dwelling in the desert island.
2. We will not trust those who flatter the present king.
3. Having supplicated the gods we will march up the country.
4. In every city the children were dancing before the temples.
5. We willingly honour those who instruct the citizens.
6. The soldiers are brave and have both chariots and elephants.
7. I will not willingly trust the servants of the present king.
8. All men honour Xenophon, the brave general of the army.
9. Before the night the Persians will encamp in the market-place.
10. *Instead of checking the revolt* he flatters the citizens.
11. It is difficult to check the desire of marching.
12. He who honours those who rule is a useful citizen.
13. Having murdered the guards they shut the doors of the house.
14. The citizens of old used to honour both the poets and the priests.
15. There are in the city slaves, fugitives, sailors, and soldiers.
16. We honour the prudence of the lawgiver and of the poet.
17. The children in the villages were clashing the brazen arms.
18. We will check the herald (who is) about to announce the defeat.

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EXERCISES XXI.—XXVI. (A.)

1. οἱ μὲν πατέρες Πέρσαι εἰσιν, αἱ δὲ μήτερες Ἀθηναῖαι.
2. πίστευ-σει τοῖς ἄστρασι πᾶς ἐν πλοίοις ναί-ων.
3. εὐρὺς μὲν ἦν ὁ ποταμός, οἱ δὲ νεανίαι ἦσαν εὖ-ζωνοι πάντες.
4. τῶν νομοθετῶν οἱ μὲν κακοί εἰσι, τοὺς δὲ τί-ει ἡ πόλις.
5. ἐν τῷ ἐπὶ τοὺς Πέρσας στρατεύ-ειν πιστεύ-σομεν τοῖς ἡγεμόσι.
6. αἱ τῶν φυγάδων θυγατέρες ὑπὸ τῶν λῃστῶν ἐ-φονεύ-οντο.
7. πίστευ-ει τοῖς ναύταις· οἱ δ' ἐπιστήμονές εἰσι τῆς θαλάσσης.
8. τὰ τῶν θεῶν χρηστηρία ὑπὸ τοῦ ἱερέως ἡρμηνεύ-ετο.
9. ἐ-μνήστευ-κεν ὁ σοφὸς τὴν[15] θυγατέρα τῷ νεανίᾳ τῷ ἀνδρείῳ.
10. ἀσπίδας ἔχ-ουσι καὶ ἔγχη καὶ[23] οἱ ἐν τῷ πλοίῳ ναῦται.
11. οὐδὲ τὰ τείχη τὰ μακρὰ παύ-σει τοὺς σὺν Δημοσθένει.
12. ἐπιστῆμόν ἐστι τοῦ πολεμοῦ πᾶν τὸ τῶν Χαλύβων γένος.
13. τὴν μὲν νύκτα ἐν τῇ πόλει ἦν· τὴν δ' ἡμέραν ἐν τοῖς ὄρεσι.
14. αἱ ἐκ τῶν κωμῶν παῖδες ἐ-χόρευ-ον ἐν τοῖς λειμῶσι.
15. καὶ τοὺς εὐγενεῖς νεανίας φονεύ-σουσιν οἱ ἄγριοι λῃσταί.
16. τὴν κεφαλὴν πέ-παι-σται ἡ Γοργὼ ὑπὸ τῶν ἡρώων.
17. ἑκόντες ὁπλιτεύ-σουσι πάντες οἱ ἐκ τῶν τριήρων ναῦται.
18. ἀνδρεῖοι ἦσαν τὴν φύσιν πάντες οἱ πάλαι ἥρωες.

1. *Those who* rule[19] are being flattered by base citizens.
2. Bulls trust in their horns, *but*[20] wolves in their teeth.
3. The just will honour Demeter, the mother of all things.
4. Of the guides, some dwell in the villages, others in cities.
5. The harbour has been blocked-up by the Persians in the vessels.
6. The king we all honour, the lawgiver we will not trust.
7. The elephant is swift, but the hunter's horse is swifter.
8. Happy are all those (who are) about to march with the king.
9. They trusted the guides, but *they*[22] were not skilled in the road.
10. Even the king's son will serve as a hoplite with the citizens.
11. The horsemen were bold, nor were they checked by the phalanx.
12. Not even Demosthenes is honoured by the cowardly generals.
13. The roads to the mountains are both rocky and deserted.
14. The city of the king is distant *no long journey*[24] from the sea.
15. The well-born will serve with the king during the whole war.
16. Fair in form are the children *who dwell*[19] in the village.
17. The strong hero will strike the hideous Gorgon *on the head*[25].
18. The beautiful island is five parasangs distant from Athens.

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EXERCISES XXI.—XXVI. (B.)

1. παιδεύ-ονται οἱ νῦν νεανίαι ὑπὸ τῶν ἐν τῇ πόλει ῥητόρων.
2. οὐ πάντες οἱ πατέρες ὑπὸ τῶν παίδων νῦν τί-ονται.
3. κολακεύ-εται ὁ βασιλεὺς ὑπὸ τῶν ἐν τῇ ἐκκλησίᾳ ῥητόρων.
4. οἱ σὺν Ξενοφῶντι τοῖς ἡγέμοσιν οὐ πιστεύ-ουσι.
5. ἐν τῷ μὲν λιμένι ἐστὶ τὰ πλοῖα, ἐν δὲ τῇ πόλει οἱ ναῦται.
6. πάντες οἱ Ἕλληνες τοῖς νῦν δυναστεύ-ουσι πιστεύ-ουσι.
7. τῶν νεανιῶν, οἱ μὲν ἐν τοῖς λειμῶσιν, οἱ δὲ ἐν τῇ ὕλῃ εἰσί.
8. εὐδαίμονές εἰσι πάντες οἱ ἐν τῇ Ἑλλάδι νῦν ναί-οντες.
9. ἐπιστήμονές εἰσιν οἱ αἰσχροὶ τοῦ τοὺς πολίτας κολακεύ-ειν.
10. τοῖς Χάλυψι, μέλασι βαρβάροις, οὐ πιστεύ-ουσιν οἱ Ἕλληνες.
11. ἐ-παιδεύ-θη ὁ νομοθέτης ὑπὸ Δημοσθένους τοῦ ῥήτορος.
12. οἱ ὁπλῖται ἐν ταῖς τριήρεσίν εἰσι σὺν πᾶσι τοῖς ναύταις.
13. τὰ μὲν τείχη ἰσχυρά ἐστι, τοῖς δὲ φύλαξιν οὐ πιστεύ-ω.
14. καὶ οἱ παῖδες ὑπὸ τῶν βαρβάρων πάντες ἐ-φονεύ-θησαν.
15. πάντες οἱ εὐγενεῖς ὑπὸ τῶν δούλων φονευ-θήσονται.
16. μακρὸν χρόνον ἐ-κλεί-σθησαν ἐν τῷ λιμένι αἱ τριήρεις.
17. πέντε παρασάγγας ἀπέχει τὸ τοῦ Ξενοφῶντος στρατόπεδον.
18. ἡ ἐν τῇ πόλει στάσις ὑπὸ τοῦ σώφρονος στρατηγοῦ πέ-παυ-ται.

1. All the triremes have been shut up in the harbour.
2. Instead of honouring those who rule, ye flatter the citizens.
3. The fugitives unwillingly dwell with the robbers in the mountains.
4. The sons of the well-born will be educated by the poet.
5. The barbarians have elephants, but we trust in the hoplites.
6. We honour the priests who interpret the oracles of the gods.
7. Those who rule the land are flattered by the base citizens.
8. The father of the youth is a slave, but the mother is well-born.
9. Some trust the guards, others are fugitives in the mountains.
10. All the ships in the harbour have been shaken by the storm.
11. The mountains are rocky, but the guide is skilled in the road.
12. All those dwelling in the village were slain by the soldiers.
13. We honour the prudent general, but the king we do not trust.
14. The meadows are full of flowers, and the woods of nightingales.
15. Swift are the feet of the wolf, but the spear *of the hunter* is swifter.
16. The trireme is now five parasangs distant from the harbour.
17. For a long while we were dwelling in Greece, the land of the brave.
18. The daughter of the present ruler is fair in form.

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EXERCISES XXVII.—XXXIII.

1. οἱ ἐκ τῶν μακρῶν νεῶν νῦν πάσας τὰς νήσους ἔχ-ουσι.
2. δόρασι φονευ-θήσονται ὑπὸ τῶν ὁπλιτῶν πολλοὶ φυγάδες.
3. οὔθ' οἱ Ἕλληνες πελτάσταις ἰσχύ-ουσιν οὔθ' οἱ βάρβαροι.
4. τῶν πολλῶν φόβῳ κολάκευ-ει ὁ βασιλεὺς τοὺς στρατιώτας.
5. τὴν ἡμίσειαν τῆς γῆς νῦν ἔχουσιν οἱ σὺν Ξενοφῶντι.
6. τῇ ἡμέρᾳ τῇ εἰκοστῇ πρώτῃ ἡ πολλὴ τῆς νήσου ἐ-σεί-σθη.
7. ταχεῖς μέν εἰσιν οἱ λέοντες, πολλῷ δὲ θάσσους οἱ λύκοι.
8. οὐδὲν αἴσχιόν ἐστι τοῦ τοὺς βασιλεῖς κολακεύ-ειν.
9. τῶν τῆς νήσου δυναστευ-όντων σοφώτατός ἐστιν ὁ Μίνως.
10. ἔ-λυ-σαν οἱ στρατιῶται τὴν γεφύραν στενωτέραν οὖσαν.
11. ἀγριώτεροι ἦσαν οἱ ἐν τοῖς ὄρεσιν ἢ οἱ ἐν τῇ πόλει ναί-οντες.
12. πάντες ἐσμὲν εὐνούστεροι τοῖς Ἕλλησιν ἢ τοῖς Πέρσαις.
13. τοῖς παῖσιν ἡδὺ μέν ἐστι τὸ χορεύ-ειν, ἥδιον δὲ τὸ θηρεύ-ειν.
14. τοὺς μὲν στρατιώτας μάλα τί-ομεν, μάλιστα δὲ τὸν στρατηγόν.
15. τοῦ νῦν ἔτους πολλάκις σέ-σει-σται πᾶσα ἡ πόλις.
16. πᾶσαν τὴν νύκτα στρατεύ-σαντες νῦν Ἀθήνησίν εἰσι.
17. πατρός ἦν εὐγενεστάτου ὁ ὑπὸ τοῦ λῃστοῦ φονευ-θείς.
18. ἡ γέφυρα, ἡ νῦν λυ-ομένη, λίθων ἦν μεγίστων.

1. (By) brandishing their spears they have checked the phalanx.
2. Very swift of foot is all the race of the Chalybians.
3. The Persians are now in their ships through fear of the Greeks.
4. Not without much force the soldiers have checked the sedition.
5. Through fear of the people he flatters the soldiers with gifts.
6. In the battle were slain of the Greeks a thousand and one.
7. On the second day the heralds reported the defeat to the king.
8. None of the Greeks, my son, was wiser than Sokrates.
9. Many of the generals of old were more skilful than those of to-day.
10. Before the battle they sacrificed either a bull or a pig to the god.
11. The boy is far dearer to *his*[16] father than to *his* mother.
12. Those who dwelt in Greece were the bravest of the brave.
13. Those in the wings of the army are braver than those in the centre.
14. During the present night we have marched twenty-five parasangs.
15. Even men were often sacrificed by the barbarians of old.
16. At first the river was narrow, but afterwards very broad.
17. Through fear of his father he was checked from his insolence.
18. Those within the city will be prevented from (joining) the battle.

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EXERCISES XXXIV.—XLI.

1. πρὸ τῆς μάχης ἐ-βουλεύ-οντο οἱ στρατηγοὶ ἐν τῇ κώμῃ.
2. πᾶσαν τὴν ἡμέραν ἐ-πορεύ-οντο οἱ σὺν Ξενοφῶντι ὁπλῖται.
3. κάκιστοί εἰσιν οἱ τὸν ποιητὴν καὶ τὸν ῥήτορα φονεύ-σαντες.
4. εὐδαίμονές εἰσιν οἱ ὑπὸ τοῦ Δημοσθένους πε-παιδευ-μένοι.
5. ἐ-λύ-σαντο οἱ πολῖται τοὺς ὑπὸ τῶν Περσῶν κε-κλει-σμένους.
6. ἀγρεύ-σαντες τοὺς ἐλέφαντας ἐ-λού-ντο οἱ νεανίαι.
7. ἐλαίῳ ἐχρί-οντο οἱ ἐν τοῖς πάλαι ἀγῶσι παλαί-σαντες.
8. οὐ παύ-ονται οἱ αἰσχροὶ τὸν νῦν βασιλέα κολακεύ-οντες.
9. μετὰ τὴν μάχην ἐ-πρεσβεύ-σαντο οἱ Πέρσαι περὶ σπονδῶν.
10. μηνύ-ετε τὴν ἀλήθειαν, Ὦ νεανίαι· τοῖς δούλοις οὐ πιστεύ-ω.
11. θυσάντων τὸν βοῦν οἱ ἱερεῖς. κλεῖσον τὴν θύραν, Ὦ παῖ.
12. παῦσαι κολακεύ-ων, Ὦ κάκιστε. μὴ φονεύ-ετε.
13. τοῦ οἴνου μὴ γευ-ώμεθα. λυ-θέντων πᾶσαι αἱ γέφυραι.
14. μὴ πορευ-ώμεθα· πολλοὶ γὰρ λῃσταί εἰσιν ἐν τῇ ὁδῷ.
15. φέρε λυ-σώμεθα πάντας τοὺς ἐν τῇ νήσῳ κε-κλει-σμένους.
16. μὴ πορεύ-ωνται οἱ τοῖς στρατηγοῖς μὴ πιστεύ-οντες.
17. ἆρ' οὐχ ὑπὸ τῶν ῥητόρων παιδεύ-ονται οἱ εὐγενεῖς;
18. εἴθε μακρὸν χρόνον ἐν τῇ Ἑλλάδι σὺν τοῖς παῖσι ναί-οιμεν.

1. Whither are you marching? to the city or to the plain?
2. How are we to declare the truth? Let us deliberate.
3. May we never cease honouring those (who are) worthy to be honoured!
4. Are not the poets of to-day wiser than those of old?
5. Surely the citizens will not honour those who flatter kings?
6. O that the generals would check the sedition in the city!
7. Would that we had not trusted the guides, O general!
8. Most worthy Alkibiades, mayst thou dwell many years in Greece!
9. Let no one serve unwillingly with those now about to march.
10. Let us no longer trust the guards, for they are not worthy.
11. Strike Don't strike. Stop striking. Do not trust.
12. Let the generals take the auspices, for the gods are propitious.
13. The Greeks are strong in hoplites, but the barbarians in chariots.
14. Surely you will ransom the well-born and the brave, O citizens!
15. Having bathed in the river, they anointed themselves with oil.
16. Let all cease deliberating, for the Greeks are in the land.
17. On the twenty-first day let all the doors be shut.
18. Let us supplicate the gods, for the priest is sacrificing.

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EXERCISES XLII.—XLVI.

1. μὴ, ὦ ποιηταὶ, ἑρμηνεύ-ετε τὰ χρηστήρια τοῖς κακοῖς πολίταις.
2. οἱ δοῦλοί μου εἰσιν ἀνδρειότεροι τῶν τοῦ Δημοσθένους.
3. οὗτός ἐστιν οὐ δυνατος χορεύ-ειν, ἀλλὰ μείζων μου τὸ σῶμα.
4. οἱ ἐν τοῖς ἀγῶσι παλαί-σοντες σὺν αὐτῷ ἐ-πορεύ-οντο.
5. τῆς αὐτῆς νυκτὸς αὐτὸς ὁ πατὴο ὑπὸ λῃστῶν ἐ-φονεύ-θη.
6. πολλά ἔτη πε-παιδευ-μένοι, τέλος ὑμῖν ὑπήκοοι ἦσαν.
7. οἱ πορευ-σόμενοι οὐτ' οἴνου οὐθ' ὕδατος ἐ-γεύ-σαντο.
8. καὶ οὗτος Ἀθήνησιν ἔναι-ε σὺν τῷ βασιλεῖ.
9. ὑπήκοοι ὄντες, ταὐτὰ ἐ-μήνυ-σαν τοῖς βουλευ-σομένοις.
10. οἱ παῖδες ὑμῶν οὔποτε δουλεύ-σουσι ταῖς ἑαυτῶν ἐπιθυμίαις.
11. μήποτ', ὦ κήρυκες, δουλεύ-ετε χρυσοῦ ἕνεκα τοῖς κακοῖς.
12. οἱ σύμμαχοι ἐ-πορεύ-ονto ἐπὶ Ἀθηναίους πολλῷ πλείους ὄντας.
13. ὑμεῖς οὔθ' ὑμῖν αὐτοῖς δουλεύ-σετε οὔτε τοῖς πολιταῖς.
14. ἆρα μὴ ἑκών γε τὸν πάτερα τὸν ἀγαθὸν φονεύ-σω;
15. μὴ σεαυτῷ πίστευ-ε, ἀλλὰ σὺν φιλίοις ἐν μέσῃ τῇ χώρᾳ ναῖ-ε.
16. πάσας ἐν τῇ πόλει οἰκίας ἔ-σει-εν ὁ χειμὼν μέγας ὤν.
17. οὕτως ἐν ἐκείνῃ τῇ γῇ πάντες οἱ στρατριῶται ὡπλίτευ-ον.
18. ὑπὸ τίνος ἐ-παιδεύ-θη; ὑπό τινος οὐκ ἄξίου τί-εσθαι.

1. To me nothing can surely be pleasanter than honouring virtue.
2. You being much stronger than I, will march with the soldiers.
3. Which of all the citizens has served his king more years than I?
4. The same man taught his children and mine those laws.
5. I myself, being for a long time independent, will serve with them.
6. That man is much braver than this one, but is not strong in mind.
7. Those with the king will educate themselves and those with them.
8. I do not trust bad men myself: surely I will never trust you?
9. Do not, O patriotic Alkibiades, destroy the whole city.
10. Your desires, O foolish citizens, we ourselves will not honour.
11. The Barbarians killed the Greeks, and sacrificed their children.
12. The Greeks who honoured the Persians are much wiser than you.
13. Let us not even ransom our king,—all his children are false.
14. This man, O my friends, killed himself with his own spear.
15. In the middle of the village he slew the general's daughter.
16. Whosoever tastes this wine is wiser than that man.
17. We encamped in the middle of a certain town in Greece.
18. Does the general honour the army? what soldiers has he?

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APPENDIX.

CRASIS.

When a word ending with a vowel is followed by another beginning with a vowel, the two vowels are sometimes contracted into one vowel or diphthong; this process is called Crasis, and must be distinguished from Elision, in which the first vowel is altogether lost. Crasis most commonly occurs after a monosyllable, and especially after the Article, the Relative Pronoun, the Preposition πρό, and the Conjunction καί. Crasis is marked by a *Coronis* [᾽], *i.e.* an Apostrophe; thus τὰ ἀγαθά becomes τἀγαθά.

τὰ ἄλλα ,, τἄλλα.

If the second word has the rough breathing, this is preserved in Crasis in the case of a vowel; thus ὁ ἀνήρ becomes ἀνήρ (coronis lost), or it gives an aspirate force to a consonant τὸ ἱμάτιον = θοἱμάτιον. An ι subscript appears in Crasis only when the second word begins with a diphthong containing ι, thus καὶ εἶτα = κᾆτα, but καὶ ἐν = κἀν.

ACCENTS.

There are two accents in Greek, viz.:—

1. The Acute [᾽], which may stand on long or short syllables.

2. The Circumflex [῀], which can only stand on syllables long *by nature*.

The Position of Accents depends greatly on the *natural* quantity of the final syllable.

I. *If the Final Syllable is short by nature*, there may be,

i. Acute Accent [᾽] on any of the last three syllables; so ἄνθρωπος, λαμπάδος, ἀγαθός.

ii. Circumflex [῀] on the last syllable but one, *if long by nature*, χειμῶνος. Such a syllable must, in fact, either have circumflex or no accent.

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II. *If the Final Syllable is long by nature,* there may be,

i. Acute on either of the last two syllables, as πολίτης, τιμή.

ii. Circumflex on the last, as ἀγαθοῖς.

Words are called

i. Oxytone	which have	on the last syllable, as ἀγαθός.
ii. Paroxytone	an acute	on the last but one, as λαμπάδος.
iii. Proparoxytone	accent	on the last but two, as ἄνθρωπος.
iv. Perispomenon	which have a	on last syllable, as ἀγαθοῖς.
v. Properispomenon	circumflex	on last but one, as χειμῶνος.

[ii., iii., v., are often called by the general name Barytone.]

N.B.—When an *oxytone* word is followed by another word, the acute accent [´] becomes the grave [`]; thus ἀνὴρ δίκαιος.

Special kinds of words:—

A. Compounded words are accented (if possible) on the last ingredient but one, *e.g.* ἄ-φιλος.

B. Contracted words:—

i. Where contraction occurs, there can be no [^] on the contracted syllable, unless one of the two syllables contracted have an acute [´] before contraction; thus γένους (γένεος).

ii. Where contraction occurs in the final syllable.

(α) A circumflex is used if the first of the two syllables had an acute, τιμάει, τιμᾷ.

(β) An acute is used if the second of the two syllables had an acute, ἑσταώς, ἑστώς.

C. Elision. Where elision occurs,

i. Oxytone Prepositions and Conjunctions lose their accent: ἐπ' αὐτῳ for ἐπὶ αὐτῷ.

ii. All other words throw their accent back to the previous syllable: ἔπτ' ἦσαν for ἑπτὰ ἦσαν.

D. Crasis. Of two words between which Crasis occurs

i. The first loses its accent, thus τἀγαθά for τὰ ἀγαθά.

ii. The second, if a dissyllabic paroxytone, becomes properispomenon, when the first syllable is lengthened by the crasis: τἄλλα for τὰ ἄλλα.

E. Dissyllabic Prepositions are usually oxytone, but become paroxytone (1) if put after their case, (2) when used for a verb, as πάρα = πάρεστι.

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ENCLITICS

Are certain words of one or two syllables which modify, or are modified by, the accent of the preceding word.

When the preceding word is

i. Oxytone, the word retains the acute, and the Enclitic loses its accent.

ii. Paroxytone, { a monosyllabic Enclitic loses its accent, / a dissyllabic Enclitic retains accent on last syllable.

iii. Proparoxytone: the word receives accent of the Enclitic on last syllable.

iv. Perispomenon: the Enclitic loses its accent entirely.

v. Properispomenon: the word receives the accent of the Enclitic on its last syllable.

The Enclitics are :—the Indefinite Pronoun τὶς; the Personal Pronouns in the cases μοῦ μοί μέ, σοῦ σοί σέ, οὗ οἵ ἕ, σφωΐν, σφίσι; the Indic. Pres. of φημί and εἰμί, *I am*, except 2d Person Singular; the Indef. Adverbs ποῦ, πή, ποί, ποθέν, ποτέ, πώς, πώ; the Particles γέ, τοί, τέ, νύν, κέν or κέ, ῥά, θήν.

Accent in the Inflection of Substantives, Adjectives, and Verbs.

1. Substantives. *General Rules.*

i. The accent remains on the syllable on which it stands in the Nominative as long as the general laws of accent allow, thus Nom. μοῦσα, Acc. μοῦσαν; when however the quantity of the final syllable is lengthened, or a syllable is added to the word, the accent is altered or moved so far as is necessary to conform to the general laws; thus Nom. μοῦσα but Gen. μούσης, Nom. φύλαξ, Gen. Pl. φυλάκων.

ii. The Terminations οι and αι are considered as short in accentuation.

iii. Genitives and Datives having final syllables long cannot receive an acute on this syllable, but only the circumflex; Nom. τιμή, Gen. τιμῆς (for exception see p. 121, **O** Stems).

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Special Rules.

1*st Decl.*—**A** Stems.

Genitive plural always *perispomenon.*

Oxytone Nouns are *perispomenon* in Gen. and Dat. of all numbers *by General Rule* 3.

N.B.—*a* pure in Nom. Sing. and Acc. is *long*, any other *a* is short.

(Exceptions: βασίλειᾰ, *a queen*, [but βασιλείᾱ, *kingdom*,] ψάλτριᾰ, σφαῖρᾰ, εὔνοιᾰ μοῖρᾰ, ἀλήθειᾰ, etc.)

2*d Decl.*—**O** Stems.

In Contracted **O** Stems the Nom. Dual is *oxytone*, contrary to the general rule.

In the Attic Declension (i) εω is considered as one syllable, thus ἀνώγεων. (ii) Genitives and Datives can receive acute on final syllable contrary to General Rule 3.

3*d Decl.*

i. Words with monosyllabic Noms. are accented on *last* syllable in Gen. and Dat. of all numbers: the accent is acute if the syllable is short, circumflex if long.

(Exceptions, παῖς, Gen. Pl. παίδων; so δμῶς, θῶς, οὖς, φῶς, etc.)

ii. πατήρ, μήτηρ, θυγατήρ, γαστήρ, are *oxytone* in Gen. and Dat. Sing., but in Vocative the accent is thrown back as far as possible.

Observe, ἀνήρ, Acc. ἄνδρα, Nom. Pl. ἄνδρες, Acc. Pl. ἄνδρας, Gen. Pl. ἀνδρῶν.

iii. In the Attic Genitive of ι and υ Stems, εω is considered as one syllable.

2. Adjectives.—In the accentuation of Adjectives the rules applicable to corresponding Substantive forms hold good. Observe, however, that the Fem. Gen. Plur. of Barytone Adjectives in -ος -η -ον is *not* perispomenon; thus, δικαίων in all genders. In *feminines* the quantity of final syllables must be noticed (*e.g. a* pure, as being long, and final οι and αι as being short:—thus Nom. Masc. φίλιος, but Fem. φιλία; Fem. Plur. φίλιαι, etc.).

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3. Accentuation of Verbs.

General Rule.—The accent is placed as far back as the quantity of the final syllable will allow.

Peculiarities :—

i. Conjunctive Weak Aorists Passive have the circumflex, as λυθῶ.

ii. Optative. It must be remembered that final αι and οι are considered *long*, as λύσαι.

iii. Infinitive. In the following the accent is placed on the last syllable but one :—

(α) Weak Aor. Act., as λῦσαι.

(β) Perf. Mid. and Pass., as λελύσθαι.

(γ) Infinitives ending in -ναι, as λελυκέναι, λυθῆναι.

The accent is—

(1) *acute* if the syllable is short.

(2) circumflex if the syllable is long.

iv. Participles.

(α) Those which end in -ς, and follow the 3d Decl. are oxytone, as λυθείς.

Exception : Weak Aor. Act., as λύσας.

(β) The Perf. Mid. and Pass., and Verbal in -τέος, are paroxytone all through.

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NOTES ON THE DECLENSIONS.

First Declension.

1. *Gender.*—All words of First Declension are either Masc. or Fem. The Masc. are distinguished from the Fem. by having the Nom. case-ending ς.

2. *Masculines.*—The Vocative of Masc. Stems ends in *a* unless the Nom. ends in *-δης*, when the Voc. is in *-η*, thus *πολίτης*, Voc. *πολῖτα*: Ἀλκιβιάδης, Voc. Ἀλκιβιάδη.

3. *Feminines.*—As regards words like *μοῦσα*, it may be noticed (1) that the character *a* is always *short*, while in words like *ἀρχή* it is long; (2) that if the character be preceded by *σ*, *ξ*, *ζ*, *ψ*, *σσ*, *ττ*, λλ, the Nominative is in *-a*. As regards words like *θύρα*, the character *a* is only pure when preceded by *ε*, *ι*, *ρ* (and *a* rarely), hence *φιλία*, but *βοή*.

Second Declension.

1. *Gender.*—(A.) *Stems in* ο with Nom. Sing. in *-ον* are Neuter, those in *-ος* Masc. Feminine are:—*βίβλος*, *book*, *ῥάβδος*, *staff*, *διάλεκτος*, *dialect*, *νόσος*, *disease*, *νῆσος*, *island*, *δόκος*, *beam*, *δρόσος*, *dew*, *ἤπειρος*, *continent*; and some others which may be grouped as follows:—names of (1) trees, (2) islands, (3) earth and stones, (4) roads, (5) cavities.

(B.) Stems in ω with Noms. in *-ων* are Neuter; those in *-ως* Masc. or Fem.

2. *ω Stems.*—Some Nouns fluctuate between Declensions II. and III., *e.g.*—

(*a*) *πάτρως*, *μήτρως*, *Μίνως*, take both forms in Sing., but in Plur. follow *ἥρως* (Decl. III.).

(*b*) Several words otherwise declined like *νεώς* form Acc. Sing. in ω (=*ωα*), as *ἕως*, *ἅλως*, *Κῶς*, *Τέως*, *λάγως*.

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Third Declension.

1. *Gender.*—(1) Stems in ευ, τηρ, τορ, ντ, and most in ν, are Masc.
(2) „ „ δ, most in ι and υ, oF, and τητ, are Fem.
(3) „ „ ατ, ς with Nom. -ος, and ρ when preceded by short vowels in Nom., are Neuter.

2. Stems in -ευ (always Masculine) drop υ in all Cases but Nom. and Voc. Sing. and Dat. Plur. οἶς, A. οἶν, G. οἰός, D. οἰΐ (*a sheep*), may be referred to the Declension of Diphthong Stems. Adjectives in -υς change the Stem-Vowel to ε, but do not take Attic Genitives.

3. As regards words like κέρας (38) the following have contracted form only:—γέρας, *reward*, γῆρας, *old age*, κρέας, *flesh*, σέλας, *ray*, κνέφας, *gloom*. All others, except κέρας, retain the τ; *e.g.* πέρας, *end*, Gen. Sing. πέρατος.

4. Corresponding to Substantival Stems in ρ are a few Adjectives of 2d and 1st Termination.

M. F. N.
ἀπάτωρ ἄπατορ, *fatherless*, Gen. ἀπάτορος, Dat. Pl. ἀπάτορσι.

M. F. N.
Compounds of χειρ, *hand*, μακρό χειρ, *long-handed*.

5. Adjectives of three Terminations—ν Stems.
τέρην, τέρεινα, τέρεν, *tender*, rejects the Nom. σ in Masc. and receives compensation.

6. Proper names in -κλης (Stem -κλεες) undergo a double contraction in Dat. Sing.: Nom. Περικλῆς, Gen. Περικλέους (κλε-ε-ος), Dat. Περικλεῖ (κλέ-ει -κλέ-ε-ϊ).

Some words like ἥρως fluctuate between this and the Attic Declension; thus πάτρως (*uncle*), Acc. πάτρωα and πάτρων, Gen. πάτρωος and πάτρω.

7. *Rules for Elision and Compensation:*—
(1) A single Dental drops before the ς of Nom. Sing. and Dat. Pl. *without* Compensation.
(2) ντ drops before ς of Nom. Sing. and Dat. Pl. *with* Diphthong Compensation.
(3) The Nom. ς drops after ρ, ν, ς, *with* long vowel Compensation.

N.B.—οντ- Stems generally follow Rule 3 instead of 2. (Exception, ὀδους, and some participles.)

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Table of Irregular Substantives.

Word.	English.	Stems.	Voc. S.	Acc. S.	Gen. S.	Dat. S.	Nom. Pl.	Acc. Pl.	Gen. Pl.	Dat. Pl.
Σωκράτης	*Socrates*	Σωκρατες Σωκρατα	Σώκρατες	Σωκράτη Σωκράτην	Σωκράτους	Σωκράτει				
σκότος, ὁ ,, τὸ	*dark-ness*	σκοτο σκοτες	σκότε σκότος	σκότον σκότος	σκότου σκότους	σκότῳ σκότει	σκότοι	σκότους	σκότων	σκότοις
δένδρον, τὸ	*tree*	δενδρο δενδρες	δένδρον	δένδρον	δένδρου	δένδρῳ δένδρει	δένδρα δένδρη	δένδρα δένδρη	δένδρων δενδρέων	δένδροις δένδρεσι
υἱός, ὁ	*son*	υἱο υἷευ	υἱέ	υἱόν	υἱοῦ υἵεος	υἱῷ υἱεῖ	υἱοί υἱεῖς	υἱούς υἱεῖς	υἱῶν υἱέων	υἱοῖς υἵεσ:
πῦρ, τὸ	*fire*	πυρ πυρο	πῦρ	πῦρ	πυρός	πυρί	πυρά	πυρά	πυρῶν	πυροῖς
ὄνειρος, ὁ ὄνειρον, τὸ	*dream*	ὀνειρο ὀνειρατ	ὄνειρε ὄνειρον	ὄνειρον	ὀνείρου ὀνείρατος	ὀνείρῳ ὀνείρατι	ὀνείρατα	ὀνείρατα	ὀνειράτων	ὀνείρασι
Ζεύς, ὁ	*Zeus*	Ζευ Δι	Ζεῦ	Δία	Διός	Διΐ				
κύων, ὁ, ἡ	*dog*	κυν κυον	κύον	κύνα	κυνός	κυνί	κύνες	κύνας	κυνῶν	κυσί
χείρ, ἡ	*hand*	χειρ χερ	χείρ	χεῖρα χέρα	χειρός χερός	χειρί χερί	χεῖρες χέρες	χεῖρας χέρας	χειρῶν χερῶν	χερσί
μάρτυς, ὁ, ἡ	*witness*	μαρτυρ μαρτυ	μάρτυς	μάρτυρα	μάρτυρος	μάρτυρι	μάρτυρες	μάρτυρας	μαρτύρων	μάρτυσι
ὄρνις, ὁ, ἡ	*bird*	ὀρνιθ ὀρνι	ὄρνις	ὄρνιθα ὄρνιν	ὄρνιθος	ὄρνιθι	ὄρνιθες ὄρνεις	ὄρνίθας ὄρνεις	ὀρνίθων ὀρνέων	ὄρνισι

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Irregular Comparison of Adjectives.

FIRST FORMATION—(See p. 70).

		Stem.	Comp.	Sup.	
κενός,	*empty*	κενο-	κενώ-τερος κενό-τερος	κενώ-τατος κενό-τατος	Vary length of Stem-vowel.
στενός,	*narrow*	στενο	στενώ-τερος στενό-τερος	στενώ-τατος στενό-τατος	
ἄκρατος,	*unmixed*	ἀκρατο-	ἀκρατ-έστερος	ἀκρατ-έστατος	Insert ες, drop final o.
αἰδοιος,	*revered*	αἰδοιο-	αἰδοι-έστερος	αἰδοι-έστατος	
ἄσμενος,	*glad*	ἀσμενο-	ἀσμεν-έστερος	ἀσμεν-έστατος	
ἀφῆλιξ,	*aged*	ἀφηλικ-	ἀφηλικ-έστερος	ἀφηλικ-έστατος	
ἐῤῥωμένος,	*strong*	ἐῤῥωμενο-	ἐῤῥωμεν-έστερος	ἐῤῥωμεν-έστατος	
λάλος,	*talkative*	λαλο-	λαλ-ίστερος	λαλ-ίστατος	Insert ις, drop final o.
κλέπτης,	*thievish*	κλεπτα	(κλεπτ-ίστερος)	κλεπτ-ίστατος	
πτωχός,	*beggarly*	πτωχο-	πτωχ-ίστερος	πτωχ-ίστατος	
ἅρπαξ,	*rapacious*	ἁρπαγ-	ἁρπαγ-ίστερος	ἁρπαγ-ίστατος	
ψευδής,	*false*	ψευδες-	ψευδ-ίστερος	ψευδ-ίστατος	
ἡσυχαῖος,	*quiet*	ἡσυχαιο-	ἡσυχαί-τερος	ἡσυχαί-τατος	Drop final o.
γεραιός,	*old*	γεραιο-	γεραί-τερος	γεραί-τατος	
σχολαῖος,	*at leisure*	σχολαιο-	σχολαιό-τερος σχολαί-τερος	σχολαιο-τατος σχολαι-τατος	
παλαιός,	*ancient*	παλαιο-	παλαιό-τερος παλαί-τερος	παλαιό-τατος παλαί-τατος	
μέσος,	*middle*	μεσο-	μεσ-αίτερος	μεσ-αίτατος	Insert αι, drop final o.
ἴσος,	*equal*	ἰσο-	ἰσ-αίτερος	ἰσ-αίτατος	
εὔδιος,	*calm*	εὐδιο-	εὐδι-αίτερος	εὐδι-αίτατος	
ὄψιος,	*late*	ὀψιο-	ὀψι-αίτερος	ὀψι-αίτατος	
πρώιος,	*early*	πρωιο-	πρωι-αίτερος	πρωι-αίτατος	
πέπων,	*ripe*	πεπο(ν-)	πεπ-αίτερος	πεπ-αίτατος	

BOTH FORMATIONS.

ἐχθρός,	*hostile*	ἐχθρο-	ἐχθ-ίων ἐχθρό-τερος	ἔχθ-ιστος ἐχθρό-τατος
βαθύς,	*deep*	βαθυ-	βαθύ-τερος βαθ-ίων	βαθύ-τατος βάθ-ιστος
βραδύς,	*slow*	βραδυ-	βραδύ-τερος βραδ-ίων	βραδύ-τατος βράδ-ιστος (βάρδιστος)
ὠκύς,	*swift*	ὠκυ-	ὠκύ-τερος	ὠκύ-τατος ὤκ-ιστος

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ADVERBS.

Adverbs are derived from (1) Substantives, (2) Adjectives, (3) Numerals, (4) Prepositions, (5) Pronouns.

i. Adverbs derived from Substantives are either

(*a*) Existing cases of Substantives used Adverbially :—

Acc. ἀρχήν or τὴν ἀρχήν = *at first.*
τέλος = *at last.*
Gen. νυκτός = *by night* } See Note 31.
ἡμέρας = *by day* }
Dat. βίᾳ = *violently, by force* } See Note 26.
σπουδῇ = *hastily, eagerly* }

(*b*) Adverbs formed by addition of Case-like endings :

i. -θεν answering question *whence ?* οἴκοθεν, *from home.*

ii. -δε } „ „ *whither ?* { οἴκαδε, *homewards.*
-ζε } { Ἀθήναζε, *to Athens.*

iii. -ι Sing. } „ *where ?* { οἴκοι, *at home.*
-σι Plur. } { Ἀθήνησι, *at Athens.*

N.B.—iii. is an old Locative case. Compare Latin *domi*, 'at home.'

ii. Adverbs derived from Adjectives are formed by changing the last syllable of the Genitive Sing. into -ως :

σοφός,	*wise*	Gen. σοφοῦ	Adv.	σοφῶς,	*wisely.*
σώφρων,	*prudent*	„ σώφρονος	„	σωφρόνως,	*prudently.*
ψευδής,	*false*	„ ψευδοῦς	„	ψευδῶς,	*falsely.*
ταχύς,	*swift*	„ ταχέος	„	ταχέως,	*swiftly.*

An older termination in ᾰ appears in μάλα = *very.* [τάχα = *perhaps.*]

N.B.—The Neuter Acc. of Adjectives, both Sing. and Plur., is often used as an Adverb.

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iii. Numeral Adverbs.

ἅπαξ = *once.* δίς = *twice.* τρίς = *thrice.*

After 3 the Numeral Adverbs add κις to Cardinals, τετρακις, etc. (See next page.)

For the Adverbs *firstly, secondly,* etc., the Neuter Ordinal is used: so πρῶτον, δεύτερον, etc.

iv. Adverbs derived from Prepositions:—

Preposition	Adverb.	English.
ἀνά	ἄνω	*up.*
κατά	κάτω	*down.*
εἰς	ἔσω or εἴσω	*within.*
πρός	πρόσω or πόρρω	*forward.*

v. Adverbs connected with Pronouns.

Pronoun.	Adverb.
αὐτός	αὐτίκα, *immediately.* αὐτοῦ, *on the spot.*
ἐκεῖνος	ἐκεῖ, *there.* ἐκεῖθεν, *thence.* ἐκεῖσε, *thither.*
ὅς	ὅθεν, *whence.* οὗ, *where.* ὅτε, *when.* ἅτε, *as.* ᾗ, *in which way.*

Time and Place.

The circumstances of Time and Place, which may be regarded as *Adverbial* Phrases, are expressed as follows:—

Time.

Time, *how long.*	Accusative, as	ἡμέρας τρεῖς	=*for three days.*
,, *when.*	Dative, as	τῇ τρίτῃ ἡμέρᾳ	=*on the third day.*
,, *within which.*	Genitive, as	τῆς τρίτης ἡμέρας	=*in the course of the third day.*

[Time is also frequently indicated by Prepositions.]

Place.

Place, *whither*	εἰς,	with Accus., as εἰς τὴν πόλιν	=*into the city.*
,, *whence*	ἐκ, ἀπό,	with Gen., as ἐκ τῆς πόλεως	=*from the city.*
,, *where*	ἐν,	with Dat., as ἐν τῇ πόλει	=*in the city.*

In the case of names of towns the relations of Place are sometimes expressed by the Case-like endings -θεν -δε -σι, etc.; see p. 127 *b*.

[More special relations of Place are indicated by various Prepositions.]

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NUMERALS.

		CARDINALS.	ORDINALS.	ADVERBS.
1	α′	εἷς, μία, ἕν, *one*	πρῶτος, -η, -ον, *first*	ἅπαξ, *once*
2	β′	δύο, *two*	δεύτερος, *second*	δίς, *twice*
3	γ′	τρεῖς, τρία	τρίτος	τρίς
4	δ′	τέσσᾰρες, τέσσᾰρα, or τέτταρες -α	τέταρτος	τετράκις
5	ε′	πέντε	πέμπτος	πεντάκις
6	ϛ′	ἕξ	ἕκτος	ἑξάκις
7	ζ′	ἑπτά	ἕβδομος	ἑπτάκις
8	η′	ὀκτώ	ὄγδοος	ὀκτάκις
9	θ′	ἐννέα	ἔνατος (ἔννατος)	ἐνάκις, ἐννάκις
10	ι′	δέκα	δέκατος	δεκάκις
11	ια′	ἕνδεκα	ἑνδέκατος	ἑνδεκάκις
12	ιβ′	δώδεκα	δωδέκατος	δωδεκάκις
13	ιγ′	τρεῖς (τρία) καὶ δέκα, τρισκαίδεκα	τρισκαιδέκατος	
14	ιδ′	τέσσαρες καὶ δέκα, τεσσαρακαίδεκα	τεσσαρακαιδέκατος	
15	ιε′	πεντεκαίδεκα	πεντεκαιδέκατος	
16	ιϛ′	ἑκκαίδεκα	ἑκκαιδέκατος	
17	ιζ′	ἑπτακαίδεκα	ἑπτακαιδέκατος	
18	ιη′	ὀκτωκαίδεκα	ὀκτωκαιδέκατος	
19	ιθ′	ἐννεακαίδεκα	ἐννεακαιδέκατος	
20	κ′	εἴκοσι(ν)	εἰκοστός	εἰκοσάκις
30	λ′	τριάκοντα	τριᾱκοστός	τριᾱκοντάκις
40	μ′	τεσσαρᾰκοντα	τεσσαρᾰκοστός	τεσσαρᾰκοντάκις
50	ν′	πεντήκοντα	πεντηκοστός	πεντηκοντάκις
60	ξ′	ἑξήκοντα	ἑξηκοστός	ἑξηκοντάκις
70	ο′	ἑβδομήκοντα	ἑβδομηκοστός	ἑβδομηκοντάκις
80	π′	ὀγδοήκοντα	ὀγδοηκοστός	ὀγδοηκοντάκις
90	ϙ′	ἐνενήκοντα	ἐνενηκοστός	ἐνενηκοντάκις
100	ρ′	ἑκατόν	ἑκατοστός	ἑκατοντάκις
200	σ′	διᾱκόσιοι, αι, α	διακοσιοστός	διακοσιάκις
300	τ′	τριᾱκόσιοι, αι, α	τριακοσιοστός	
400	υ′	τετρᾰκόσιοι, αι, α	τετρακοσιοστός	
500	φ′	πεντᾰκόσιοι, αι, α	πεντακοσιοστός	
600	χ′	ἑξᾰκόσιοι, αι, α	ἑξακοσιοστός	
700	ψ′	ἑπτᾰκόσιοι, αι, α	ἑπτακοσιοστός	
800	ω′	ὀκτᾰκόσιοι, αι, α	ὀκτακοσιοστός	
900	ϡ′	ἐνᾰκόσιοι, αι, α, or ἐννᾰκόσιοι, αι, α	ἐνακοσιοστός	
1,000	,α	χίλιοι, αι, α	χιλιοστός	χιλιάκις
2,000	,β	δισχίλιοι, αι, α	δισχιλιοστός	
10,000	,ι	μύριοι, αι, α	μυριοστός	μυριάκις

Cardinals from 5 to 199 are indeclinable, except where, in compound numbers, *εἷς, δύο, τρεῖς, τέσσαρες,* occur as distinct words.

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Vowel Stems, *ACTIVE*

Tense.	Number.	Person.	*INDICATIVE.* Primary.	*INDICATIVE.* Historic.	*IMPERATIVE.*
			Present.	*Imperfect.*	
Present and Imperfect. Stem λῡ́.	S.	1.	λῡ́-ω	ἔ-λῡ-ον	λῦ́-ε
		2.	λῡ́-εις	ἔ-λυ-ες	λῡ́-ετω
		3.	λῡ́-ει	ἔ-λῡ́-ε(ν)	λῡ́-ετον
	D.	2.	λῡ́-ετον	ἐ-λῡ́-ετον	λῡ́-ετων
		3.	λῡ́-ετον	ἐ-λῡ́-ετην	
	P.	1.	λῡ́-ομεν	ἐ-λῡ́-ομεν	λῡ́-ε-τε
		2.	λῡ́-ετε	ἐ-λυ-ετε	λῡ́-ετωσαν / λῡ́-οντων
		3.	λῡ́-ουσι(ν)	ἔ-λῡ́-ον	
Future. Stem λῡσ.	S.	1.	λῡ́-σω		
		2.	λῡ́-σεις		
		3.	λῡ́-σει		
	D.	2.	λῡ́-σετον		
		3.	λῡ́-σετον		
	P.	1.	λῡ́-σομεν		
		2.	λῡ́-σετε		
		3.	λῡ́-σουσι(ν)		
Weak Aorist. Stem λῡσα.	S.	1.		ἔ-λῡ́-σα	λῦ́-σον
		2.		ἔ-λῡ́-σας	λῡ́-σάτω
		3.		ἔ-λῡ́-σε(ν)	λῡ́-σατον
	D.	1.		ἐ-λῡ́-σατον	λῡ́-σάτων
		2.		ἐ-λῡ́-σάτην	
	P.	1.		ἐ-λῡ́-σαμεν	λῡ́-σατε
		2.		ἐ-λῡ́-σατε	λῡ́-σάτωσαν / λῡ́-σάντων
		3.		ἔ-λῡ́-σαν	
			Perfect.	*Pluperfect.*	
Weak Perfect and Pluperfect. Stem λελῡκ.	S.	1.	λε-λῡ́-κα	ἐ-λε-λῡ́-κειν	λε-λῦ́-κε
		2.	λε-λῡ́-κας	ἐ-λε-λῡ́-κεις	λε-λυ-κέτω
		3.	λε-λῡ́-κε(ν)	ἐ-λε-λῡ́-κει	λε-λῡ́-κετον
	D.	2.	λε-λῡ́-κατον	ἐ-λε-λῡ́-κειτον	λε-λῡ́-κέτων
		3.	λε-λῡ́-κατον	ἐ-λε-λῡ́-κείτην	
	P.	1.	λε-λῡ́-καμεν	ἐ-λε-λῡ́-κειμεν	λε-λῡ́-κετε
		2.	λε-λῡ́-κατε	ἐ-λε-λῡ́-κειτε	λε-λῡ́-κέτωσαν / λε-λυ-κόντων
		3.	λε-λῡ́-κασι(ν)	ἐ-λε-λῡ́-κεισαν / ἐ-λε-λῡ́-κεσαν	
Strong Aorist.			Wanting in Vowel Stems.		
Strong Perfect and Pluperfect.			Wanting in Vowel Stems.		

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λῡ-ω, *I loose* (Verb-stem **λῠ**).

VOICE

CONJUNCTIVE.		*VERB INFINITE.*	
Primary (Subjunc.)	Historic (Optative).	Subst. (Infin.)	Adj. (Participle).
λῠ́-ω λῠ́-ῃς λῠ́-ῃ λῠ́-ητον λυ-ητον λῠ́-ωμεν λῠ́-ητε λῠ́-ωσι(ν)	λῠ́-οιμι λῠ́-οις λῠ́-οι λῠ́-οιτον λῠ-οίτην λῠ́-οιμεν λῠ́-οιτε λῠ́-οιεν	λῠ́-ειν	M. λῠ́-ων F. λῡ-ουσα N. λῦ-ον Stem **λῡοντ.**
	λυ-σοιμι λῠ̄-σοις λῠ́-σοι λῠ́-σοιτον λῠ̄-σοίτην λῠ́-σοιμεν λῠ́-σοιτε λῠ̄-σοιεν	λῠ́-σειν	M. λῠ́-σων F. λῠ́-σουσα N. λῦ-σον Stem **λυσοντ.**
λῠ́-σω λυ-σῃς λῠ́-σῃ λῠ́-σητον λῠ́-σητον λῠ́-σωμεν λῠ́-σητε λῠ́-σωσι(ν)	λῠ́-σαιμι λῠ́-σαις or -σειας λῠ́-σαι or -σειε(ν) λῠ́-σαιτον λῠ̄-σαίτην λῠ́-σαιμεν λῠ́-σαιτε λῠ́-σαιεν or -σειαν	λῦ-σαι	M. λῠ́-σας F. λῠ́-σασα N. λῦ-σαν Stem **λυσαντ.**
λε-λῠ́-κω λε-λῠ̄-κῃς λε-λῠ̄-κῃ λε-λῠ̄-κητον λε-λῠ̄-κητον λε-λυ-κωμεν λε-λῠ̄-κητε λε-λῠ̄-κωσι(ν)	λε-λῠ̄-κοιμι λε-λῠ̄-κοις λε-λῠ̄-κοι λε-λῠ̄-κοιτον λε-λυ-κοίτην λε-λυ-κοιμεν λε-λῠ̄-κοιτε λε-λῠ̄-κοιεν	λε-λῠ̄-κέναι	M. λε-λῠ̄-κώς F. λε-λῠ̄-κυῖα N. λε-λῠ̄-κός Stem **λελῠ̄κοτ.**

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Vowel Stems,

Middle and Passive

Tense.	Number.	Person.	*Indicative.* Primary.	*Indicative.* Historic.	*Imperative.*
			Present.	*Imperfect.*	
Present and Imperfect, Mid. & Pass. Stem λῡ.	S.	1.	λῡ́-ομαι	ἐ-λῡ́-όμην	—
		2.	λῡ́-ει, ῃ	ἐ-λῡ́-ου	λῡ́-ου
		3.	λῡ́-εται	ἐ-λῡ́-ετο	λῡ́-έσθω
	D.	1.	λῡ́-όμεθον	ἐ-λῡ́-όμεθον	—
		2.	λῡ́-εσθον	ἐ-λῡ́-εσθον	λῡ́-εσθον
		3.	λῡ́-εσθον	ἐ-λῡ́-έσθην	λῡ́-έσθων
	P.	1.	λῡ́-όμεθα	ἐ-λῡ́-όμεθα	—
		2.	λῡ́-εσθε	ἐ-λῡ́-εσθε	λῡ́-εσθε
		3.	λῡ́-ονται	ἐ-λῡ́-οντο	λῡ́-έσθωσαν, λῡ́-έσθων
Weak Fut. P. Stem λῠθησ.	S.	1.	λῠθ-ήσομαι		
		2.	λῠθ-ήσει, ῃ		
		3.	λῠθ-ήσεται		
			etc., as Present.		
Weak Aor. P. Stem λῠθη.	S.	1.		ἐ-λῠ́θ-ην	—
		2.		ἐ-λυ-θης	λῠ́θ-ητι
		3.		ἐ-λῠ́θ-η	λῠθ-ήτω
	D.	2.		ἐ-λῠ́θ-ητον	λῠ́θ-ητον
		3.		ἐ-λῠθ-ήτην	λῠθ-ήτων
	P.	1.		ἐ-λῠ́θ-ημεν	—
		2.		ἐ-λῠ́θ-ητε	λῠ́θ-ητε
		3.		ἐ-λῠ́θ-ησαν	λῠθ-ήτωσαν, λῠθ-έντων
			Perfect.	*Pluperfect.*	
Perfect and Pluperfect, Mid. & Pass. Stem λελῠ.	S.	1.	λέ-λῠ-μαι	ἐ-λε-λῠ́-μην	—
		2.	λέ-λῠ-σαι	ἐ-λέ-λῠ-σο	λέ-λῠ-σο
		3.	λέ-λῠ-ται	ἐ-λέ-λῠ-το	λε-λύ-σθω
	D.	1.	λε-λυ-μεθον	ἐ-λε-λῠ́-μεθον	—
		2.	λέ-λυ-σθον	ἐ-λέ-λυ-σθον	λέ-λυ-σθον
		3.	λέ-λυ-σθον	ἐ-λε-λύ-σθην	λε-λύ-σθων
	P.	1.	λε-λῠ́-μεθα	ἐ-λε-λῠ́-μεθα	—
		2.	λέ-λυ-σθε	ἐ-λέ-λυ-σθε	λέ-λυ-σθε
		3.	λέ-λυ-νται	ἐ-λέ-λυ-ντο	λε-λύ-σθωσαν, λε-λύ-σθων
Future Perf. Mid. & Pass. Stem λελυσ.	S.	1.	λε-λύ-σομαι		
		2.	λε-λύ-σει, ῃ		
		3.	λε-λύ-σεται		
			etc., as Present.		
Strong Fut. P.			Wanting in Vowel Stems.		
Strong Aor. P.			Wanting in Vowel Stems.		

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λῠ́-ω, *I loose* (Verb-stem **λῠ**).

VOICES.

CONJUNCTIVE.		*VERB INFINITE.*	
Primary (Subjunc.)	Historic (Optative).	Subst. (Infin.)	Adj. (Participle).
λῠ́-ωμαι λῠ́-ῃ λῠ́-ηται λῠ-ώμεθον λῠ́-ησθον λῠ́-ησθον λῠ-ώμεθα λῠ́-ησθε λῠ́-ωνται	λυ-οίμην λῠ́-οιο λῠ́-οιτο λυ-οίμεθον λῠ́-οισθον λῠ-οίσθην λῠ-οίμεθα λῠ́-οισθε λῠ́-οιντο	λῠ́-εσθαι	M. λῠ-όμενος F. λυ-ομένη N. λῠ-όμενον Stem **λυομενο.**
	λῠ-θησοίμην λῠ-θήσοιο λῠ-θήσοιτο etc., as Present.	λῠ-θήσεσθαι	M. λῠ-θησόμενος F. λῠ-θησομένη N. λῠ-θησόμενον Stem **λῠθησομενο.**
λῠ-θῶ λῠ-θῇς λῠ-θῇ λῠ-θῆτον λῠ-θῆτον λῠ-θῶμεν λῠ-θῆτε λῠ-θῶσι(ν)	λῠ-θείην λῠ-θείης λῠ-θείη λῠ-θείητον or -θεῖτον λῠ-θειήτην or -θείτην λῠ-θείημεν or -θεῖμεν λῠ-θείητε or -θεῖτε λῠ-θεῖεν	λῠ-θῆναι	M. λῠ-θείς F. λῠ-θεῖσα N. λῠ-θέν Stem **λῠθεντ.**
λε-λῠ-μένος ὦ λε-λῠ-μένος ᾖς λε-λῠ-μένος ᾖ λε-λῠ-μένω ἦτον λε-λῠ-μένω ἦτον λε-λῠ-μένοι ὦμεν λε-λῠ-μένοι ἦτε λε-λῠ-μένοι ὦσι(ν)	λε-λῠ-μένος εἴην λε-λῠ-μένος εἴης λε-λῠ-μένος εἴη λε-λῠ-μένω εἶτον λε-λῠ-μένω εἴτην λε-λῠ-μένοι εἶμεν λε-λῠ-μένοι εἶτε λε-λῠ-μένοι εἶεν	λε-λῠ́-σθαι	M. λε-λῠ-μένος F. λε-λῠ-μένη N. λε-λῠ-μένον Stem **λελῠμενο.**
	λε-λῡ-σοίμην λε-λῠ́-σοιο λε-λῠ́-σοιτο etc., as Present.	λε-λῠ́-σεσθαι	M. λε-λῡ-σόμενος F. λε-λῡ-σομένη N. λε-λῡ-σόμενον Stem **λελῡσομενο.**

Verbal Adjectives { λυ-τός, -τή, -τόν, *able, or fit, to be loosed.*
λῠ-τέος, -τέα, -τέον, *necessary to be loosed.*

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Vowel Stems,

TENSES PECULIAR TO THE

Tense.	Number. Person.	*INDICATIVE.* Primary.	*INDICATIVE.* Historic.	*IMPERATIVE.*
Future Middle. Stem λῡ̆σ.	S. 1.	λύ-σομαι		None.
	2.	λύ-σει, -σῃ		
	3.	λύ-σεται		
		etc., as Present.		
Weak Aorist, Middle. Stem λῡ̆σα.	S. 1.		ἐ-λῡ-σάμην	λῦ-σαι
	2.		ἐ-λύ-σω	λῡ-σάσθω
	3.		ἐ-λύ-σατο	
	D. 1.		ἐ-λῡ-σάμεθον	λύ-σασθον
	2.		ἐ-λύ-σασθον	λῡ-σάσθον
	3.		ἐ-λῡ-σάσθην	
	P. 1.		ἐ-λῡ-σάμεθα	λύ-σασθε
	2.		ἐ-λύ-σασθε	λῡ-σάσθωσαν }
	3.		ἐ-λύ-σαντο	λῡ-σάσθων }
Strong Aorist, Middle.		Wanting in Vowel Verbs.		

Paradigm of

TENSES PECULIAR TO THE

Tense.	Number. Person.	*INDICATIVE.* Primary.	*INDICATIVE.* Historic.	*IMPERATIVE.*
		Present.	*Imperfect.*	
Present and Imperfect.	S. 1.	εἰμί	ἦν or ἦ	
	2.	εἶ	ἦσθα	ἴσθι
	3.	ἐστί(ν)	ἦν	ἔστω
	D. 2.	ἐστόν	ἦστον or ἦτον	ἔστον
	3.	ἐστόν	ἤστην or ἤτην	ἔστων
	P. 1.	ἐσμέν	ἦμεν	
	2.	ἐστέ	ἦτε	ἔστε
	3.	εἰσί(ν)	ἦσαν	ἔστωσαν, ἔστων
Future.	S. 1.	ἔσομαι		
	2.	ἔσῃ or ἔσει		
	3.	ἔσται		
	D. 1.	ἐσόμεθον		
	2.	ἔσεσθον		
	3.	ἔσεσθον		
	P. 1.	ἐσόμεθα		
	2.	ἔσεσθε		
	3.	ἔσονται		

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λύω, *I loose* (Verb-stem λῠ).

MIDDLE VOICE.

CONJUNCTIVE.		*VERB INFINITE.*	
Primary (Subjunc.)	Historic (Optative).	Subst. (Infin.)	Adj. (Participle).
None.	λυ-σοίμην λύ-σοιο λυ-σοιτο etc. as Present.	λῦ́-σεσθαι	M. λυ-σόμενος F. λῡ-σομένη N. λῡ-σόμενον Stem **λυσομενο.**
λύ-σωμαι λύ-ση λύ-σηται λῡ-σώμεθον λύ-σησθον λύ-σησθον λῡ-σώμεθα λύ-σησθε λύ-σωνται	λῡ-σαίμην λύ-σαιο λύ-σαιτο λῡ-σαίμεθον λύ-σαισθον λῡ-σαίσθην λῡ-σαίμεθα λύ-σαισθε λύ-σαιντο	λύ-σασθαι	M. λῡ-σάμενος F. λῡ-σαμένη N. λῡ-σάμενον Stem **λυσαμενο.**

εἰμί, *I am* (Verb-stem ἐς).

CONJUNCTIVE.		*VERB INFINITE.*	
Primary (Subjunc.)	Historic (Optative).	Infinitive.	Participle.
ὦ ᾖς ᾖ ἦτον ἦτον ὦμεν ἦτε ὦσι(ν)	εἴην εἴης εἴη εἴητον, εἶτον εἰήτην, εἴτην εἴημεν, εἶμεν εἴητε, εἶτε εἴησαν, εἶεν	εἶναι	M. ὤν F. οὖσα N. ὄν Stem **ὀντ.**
	ἐσοίμην ἔσοιο ἔσοιτο ἐσοίμεθον ἔσοισθον ἐσοίσθην ἐσοίμεθα ἔσοισθε ἔσοιντο	ἔσεσθαι	M. ἐσόμενος F. ἐσομένη N. ἐσόμενον Stem **ἐσομενο.**

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VOCABULARY.

A, α.

ἀγαθός -ή -όν, *good, brave.*
ἄγε, Interject., *come!*
ἀγορά (α), F., *market-place.*
ἀγρεύ-ω, *hunt, catch.*
ἄγριος -α -ον, *wild, fierce.*
ἀγών (ων), M., *contest, game.*
ἀδελφιδοῦς (εο), M., *nephew.*
ἄδικος -ον, *unjust.*
ἀηδών (ον), F., *nightingale.*
Ἀθῆναι, Pl. 1st Decl., *Athens.*
Ἀθηναῖος -α -ον, *Athenian.*
αἰδώς (οF), F., *shame, reverence.*
αἰσχρός -ά -όν, *base, disgraceful, hideous.*
αἰτία (α), F., *cause.*
ἄκρος -α -ον, *topmost.*
ἄκων -ουσα -ον (οντ), *unwilling.*
ἀλήθεια (α), F., *truth.*
Ἀλκιβιάδης (α), M., *Alkibiades.*
ἀλλά, *but, but instead.*
ἀλλήλω -α -ω, *each other.*
ἄλλος -η -ο, *other.*
ἄλλως, *otherwise;* ἄλλως τε καί, *especially.*
ἅλς (αλ), M., *salt.*
ἀνάγκη (α), F., *necessity.*
ἄναξ (κτ), M., *king;* Voc. ἄνα.
ἀνά, Prep. Acc., *up, throughout.*
ἀνδρεῖος -α -ον, *brave.*
ἄνευ, Prep. Gen., *without.*
ἀνήρ (ἀνδρ), M., *man.*
ἄνθος (ες), N., *flower.*
ἄνθρωπος (ο), M., *man.*
ἄνους -ουν (οο), *foolish, senseless.*
ἀντί, Prep. Gen., *instead of.*
ἄνω, Adv., *up, inland.*
ἀνώγεων (ω), N., *upper-room.*
ἄξιος -α -ον, *worthy.*
ἀξιόχρεως -ων (ω), *trustworthy.*
ἀπέχει (Gen.), *is distant from.*
ἁπλοῦς -ῆ -οῦν (οο), *simple.*
ἀπό, Prep. Gen., *from.*
ἆρα, Interrogative Particle.
ἀργυροῦς -ᾶ -οῦν, *of silver.*
ἀρετή (α), F., *virtue.*
ἅρμα (τ), N., *chariot.*
ἅρπαξ (γ), Adj., *rapacious.*
ἀρχή (α), F., *beginning, origin.*
ἀρχήν, Adv., *at first.*
ἀσπίς (δ), F., *shield.*
ἀστήρ (ερ), M., *star.* Dat. pl. ἄστρασι.
ἄστυ (υ), N., *city.*
αὐτίκα, Adv., *immediately.*
αὐτόνομος -ον, *independent.*
αὐτός -ή -ο, *self;* ὁ αὐτός, *same.*

B, β.

βάρβαρος -ον, *barbarian.*
βασιλεύς (ευ), M., *king.*
βία (α), F., *force, violence.*
βούλει, } *do you wish.* See Note
βούλεσθε, } 41.
βουλεύ-ω, *advise* (Dat.), Mid. *deliberate.*
βοῦς (ου), M. and F., *ox, cow.*
βραχύς -εια -υ, *short.*

Γ, γ.

γάλα (γαλακτ), N., *milk.*
γάρ, Conjunct., *for.*
γένος (ες), N., *race, family.*
γεύ-ω, *give-to-taste,* Mid. *taste* (Gen.).

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γέφυρα (α), F., *bridge.*
γῆ (α), F., *earth, land.*
γίγας (αντ), M., *giant.*
γλῶσσα (α), F., *tongue.*
γόνυ (γονατ), N., *knee.*
Γοργώ (οF), F., *Gorgon.*
γραῦς (γραυ), F., *old woman.*
γυμνής (ητ), M., *light-armed soldier.*
γυμνός -η -ον, *naked.*
γυνή (γυναικ), F. *woman;* Voc. γύναι.
γύψ (π), M., *vulture.*

Δ, δ.

δάκρυ (υ), N., *tear.*
δάμαρ (ρτ), F., *wife.*
δεινός -η -ον, *terrible, clever.*
δελφίς (ῖν), M., *dolphin.*
δέξιος -α -ον, *on-the-right-hand.*
δέσποινα (α), F., *mistress.*
δεύτερος -α -ον, *second.*
δῆλος -η -ον, *clear, evident.*
Δῆλος (ο), F., *Delos.*
Δημοσθένης (ες), M., *Demosthenes.*
Δημήτηρ (τερ), F., *Demeter.*
διά, Prep. Acc., *on-account-of.*
δίκαιος -α -ον, *just.*
δίπηχυς -υ (υ), Adj., *of-two-cubits.*
δόλος (ο), M., *craft.*
δόρυ (ατ), N., *spear.*
δουλεύ-ω, *am-a-slave-to* (Dat.).
δοῦλος (ο), M., *slave.*
δυναστεύ-ω, *rule over* (Gen.).
δύο, *two.*
δύσποτμος -ον (ο), *ill-fated.*
δυστυχής -ες (ες), *unlucky.*
δῶρον (ο), N., *gift.*

Ε, ε.

ἑαυτόν -ή -ό, Reflex. Pron., *himself, herself, itself.*
ἐγένετο, *became, happened.*
ἔγχος (ες), N., *spear.*
ἔγω (εμ), Person. Pron., *I.*
εἶ, *thou art.*
εἰ γάρ, εἴθε, } *would that!* Note 38, p. 91.
εἶδος (ες), N., *form.*
εἴκοσι(ν), *twenty.*
εἰκοστός, *twentieth.*
εἰσί(ν), *(they) are.*
εἰς, Prep. Acc., *into.*
εἷς, μία, ἕν (εν), *one.*
ἐκ, ἐξ, Prep. Gen., *out of, from.*
ἐκεῖ, *there.*
ἐκεῖνος -η -ο, Demonst. Pron., *that.*
ἐκκλησία (α), F., *assembly.*
ἑκών -οῦσα -όν (οντ), *willing.*
ἔλαιον (ο), N., *oil.*
Ἑλένη (α), F., *Helen.*
ἐλέφας (αντ), M., *elephant.*
Ἑλλάς (αδ), F., *Greece.*
Ἕλλην (ην), M., *a Greek.*
ἐλπίς (ιδ), F., *hope.*
ἐμαυτόν -ην, Reflex. Pron., *myself.*
ἐν, Prep. Dat., *in, among.*
ἕνεκα, Prep. Gen., *on account of.*
ἐξ, Prep. Gen., *out of.*
ἔξω, Adv., *outside,* also Prep. Gen.
ἐπιθυμία (α), F. *desire.*
ἐπιτήδειος -α -ον, *necessary;* τὰ ἐπιτήδεια, *provisions.*
ἐπιστήμων -ον (ον), *skilled in* (Gen.).
ἔρημος -ον, *desolate.*
ἔρις (δ), F., *strife;* Acc. ἔριν.
ἑρμηνεύ-ω, *interpret.*
ἐσμέν, *(we) are.*
ἔσονται, *(they) will be.*
ἔσται *(he, she, it) will be.*
ἐστί, *is.*
ἔσχατος -η -ον, *last, uttermost.*
ἔσω, Adv., *within;* also Prep. Gen.
ἕτερος -α -ον, *other, different.*
ἔτος (ες), N., *year.*
εὖ, Adv., *well.*
εὐγενής -ες (ες), *well-born, noble.*
εὐδαίμων -ον (ον), *fortunate, happy.*
εὐεργέτης (α), M., *benefactor.*
εὔελπις -ι (ιδ), *hopeful.*
εὔνους -ουν (οο), *well-disposed.*
εὐρύς -εια -υ, *broad.*
εὔχαρις -ι (ιτ), *graceful.*
Εὐφράτης (α), M., *Euphrates.*
ἔχει *(he) has.* ἔχουσι, *(they) have.*
ἐχθρός, -α -ον, *hostile.*

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Η, η.

ἤ, *than.*
ἦ, Interrogative particle.
ἤ . . . ἤ, *either . . . or.*
ἡγεμών (ον), M., *leader, guide.*
ἡδύς -εια -ύ (υ), *sweet.*
ἡμεῖς (Pl. of ἐγω), *we.*
ἡμέρα (α), F., *day.*
ἥμισυς -εια -υ (υ), *half.*
ἦν (*he, she, it*), *was.*
ἥρως (ωF), M., *hero.*
ἦσαν (*they*) *were.*
ἧσσα (α), F., *defeat.*

Θ, θ.

θάλασσα (α), F., *sea.*
θάσσων -ον (ον), *quicker.* Comp. of ταχύς.
θεός (ο), M., *god,* Voc. θεός.
θεραπεύ-ω, *pay court to, attend to.*
θεράπων (οντ), M., *servant.*
θήρ (ηρ), M., *wild beast.*
θηρεύ-ω, *hunt.*
θρίξ (τριχ), F., *hair.*
θυγατήρ (ερ), F., *daughter* (syncopated).
θύρα (α), F., *door.*
θύ-ω, *sacrifice;* Mid. *take the auspices.*

Ι, ι.

ἱδρύ-ω, *found, build.*
ἱερεύς (ευ), M., *priest.*
ἱκετεύ-ω, *supplicate.*
ἵλεως -ων (ω), *propitious.*
ἱματίον (ο), N., *garment.*
ἵππος (ο), M., *horse.*
ἰσχυρός -ά -όν, *strong.*
ἰσχύ-ω, *am strong in* (Dat.).
ἰχθύς (υ), M., *fish.*

Κ, κ.

καί, *and, also, too.*
κακός -ή -όν, *bad, cowardly.*
καλός -ή -όν, *fair, beautiful.*
καλῶς, Adv., *beautifully, nobly.*
κανοῦν (εο), N., *basket.*
κάτω, Adv., *down, on the coast.*
κέρας (τ), N., *horn, wing* (of army).
κεφαλή (α), F., *head.*
κῆρυξ (κ), M., *herald.*
κλείς (κλειδ), F., *key,* Acc. κλεῖν.
κλεί-ω, *shut, block up;* P.-p. κέ-κλει-σμαι, Wk. A. P. ἐ-κλεί-σθην.
κολακεύ-ω, *flatter.*
κρού-ω, *strike, beat, clash;* Wk. A. P. ἐ-κρού-σθην.
κωλύ-ω, *hinder.*
κώμη (α), F., *village.*

Λ, λ.

λαμπρότης (τ), F., *brightness.*
λέαινα (α), F., *lioness.*
λειμών (ων), M., *meadow.*
λέων (οντ), M., *lion.*
λεώς (ω), M., *people.*
λῃστής (α), M., *robber.*
Λήτω (οF), F., *Latona.*
λίθος (ο), M., *stone.*
λιμήν (εν), M., *harbour.*
λού-ω, *wash;* Mid. *bathe.*
λύκος (ο), M., *wolf.*
λύ-ω, *loose;* Mid. *ransom.*

Μ, μ.

μακράν, Adv., *far.*
μακρός -ά -όν, Adj., *distant, long.*
μάλα, Adv., *very.*
μάχη (α), F., *fight, battle.*
μέγας, μεγάλη, μέγα, *great;* p. 66.
μείζων -ον (ον), *greater* (elided).
μέλας, μέλαινα, μέλαν (μελαν), *black.*
μέσος -η -ον, *middle.*
μετά, Prep. Acc., *after.*
μή, *not.*
μηδαμοῦ, *nowhere.*
μηδέ, *and not, nor, not even*
μηδείς -ενα -εν, *no one.*
μηκέτι, *no longer.*
μήποτε, *never.*
μήτε . . . μήτε, *neither . . . nor.*
} Note 37, p. 89.
μηνύ-ω, *declare.*
μήτηρ (τερ), F., *mother* (syncopated).

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μικρός -ά -όν, *little, small.*
Μίνως (ω), M., *Minos.*
μνηστεύ -ω, *woo, betroth.*
μόνον, Adv., *only.*
μοῦσα (α), F., *Muse.*

N, ν.

ναί -ω, *dwell.*
ναῦς (ναυ), F., *ship* (see p. 64).
ναῦς μακρά, *ship of war.*
ναύτης (α), M., *sailor.*
νεανίας (α), M., *youth, young man.*
νεώς (ω), M., *temple.*
νῆσος (ο), F., *island.*
νομοθέτης (α), M., *lawgiver.*
νόμος (ο), M., *law.*
νοῦς (οο), M., *mind.*
νῦν, Adv., *now, at the present time.*
νύμφη (α), F., *bride.*
νύξ (νυκτ), F., *night.*

Ξ, ξ.

Ξενοφῶν (ωντ), *Xenophon.*

O, ο.

ὅδε, ἥδε, τόδε, Demonst. Pron., *this.*
ὁδός (ο), F., *road, way.*
ὀδούς (οντ), M., *tooth.*
οἰκία (α), F., *house, dwelling.*
οἶκος (ο), M., *house.*
οἶνος (ο), M., *wine.*
ὀλίγος -η -ον, *little,* pl. *few.*
ὄνυξ (χ), M., *nail, talon, claw.*
ὁπλιτεύ-ω, *serve as a hoplite.*
ὁπλίτης (α), M., *heavy-armed soldier.*
ὅπλον, *weapon,* pl. *arms.*
ὄρος (ες), M., *mountain.*
ὀστοῦν (εο), N., *bone.*
οὐ, οὐκ, οὐχ, *not.*
οὐδαμοῦ, *nowhere.*
οὐδέ, *and, not, not even, nor.*
οὐδείς -εμία -έν, *none, no one.*
οὐκέτι, *no longer.*
οὔποτε, *never.*
οὔτε . . . οὔτε, *neither, nor.*

} See Note 37, p. 88.

οὗτος, αὕτη, τοῦτο, Demonst. Pron., *this.*
οὕτως, Adv., *thus.*

Π, π.

παιδεύ-ω, *educate.*
παῖς (παιδ), M. and F., *boy, girl, child;* Voc. παῖ.
παί-ω, *strike;* P.-p. πέ-παισ-μαι, Wk. A. P. ἐ-παίσθην.
πάλαι, Adv., *long ago, of old.*
παλαί -ω, *wrestle.*
παρασάγγης (α), M., *parasang* (*a measure of distance*).
πᾶς, πᾶσα, πᾶν (πᾶντ), *all.*
πατήρ (τερ), M., *father* (syncopated), see p. 50.
παύ-ω, *check,* Mid. *cease* (Note 34, p. 83).
πεδίον (ο), N., *plain.*
πέλεκυς (υ), M., *axe;* p. 30, Obs. 2.
πελταστής (α), *targeteer, peltast.*
πέντε, *five.*
περί, Prep. Gen., *about, concerning.*
Περικλῆς (εες), M., *Pericles;* p. 56, Obs. 2.
Πέρσης (α), M., *Persian.*
πετρωδής -ες (ες), *rocky.*
πιστεύ-ω, *trust, rely on* (Dat.).
πλοῖον (ο), N., *ship, boat.*
πλοῦς (οο), M., *voyage.*
ποῖ, *whither?*
ποιητής (α), M., *poet.*
πόλεμος (ο), M., *war.*
πολλάκις, *often.*
πόλις (ι), F., *city, state.*
πολίτης (α), M., *citizen.*
πολύς, πολλή, πολύ, *much,* pl. *many;* οἱ πολλοί, *the majority;* p. 66.
πορεύ-ω, *send;* Mid. *go, march.*
ποταμός (ο), M., *river.*
πότερον, *whether?*
ποῦ, *where?*
πούς (ποδ), M., *foot.*
πρεσβεύ-ω, *am an ambassador;* Mid. *send an ambassador.*
πρό, Prep. Gen., *before.*
πρός, Prep. Acc., *towards, against.*

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πρόσω, *forwards.*
πρότερος -α -ον, *former.*
πρῶτος, -η -ον, *first.*
πῶς, *how?*

P, ρ.

ῥᾴδιος -α -ον, *easy.*
ῥήτωρ (ορ), M., *orator, rhetorician.*

Σ, σ.

Σαλαμίς (ιν), F., *Salamis.*
σεαυτόν -ήν, Reflex. Pronoun, *thyself.*
σείω, *shake;* P.-p. σέ-σεισμαι, Wk. A. P. ἐ-σείσ-σθην.
σημεῖον (ο), N., *sign, mark.*
σιδηροῦς -ᾶ -οῦν, *of iron.*
σοφός -ή -όν, *wise.*
σπονδή (α), F., *libation,* pl. *truce.*
σπουδή (α), F., *haste, eagerness, zeal.*
στάσις (ι), F., *sedition, revolt.*
στενός -ή -όν, *narrow.*
στράτεια (α), F., *expedition.*
στρατεύω, *march, make an expedition.*
στρατηγός (ο), M., *general.*
στρατιώτης (α), M., *soldier.*
στρατοπεδεύω, *encamp.*
στρατόπεδον (ο), N., *camp.*
στρατός (ο), M., *army.*
σύ, Personal Pronoun, *thou.*
σύμμαχος (ο), M., *ally.*
σύμπλους -ουν, Adj., *accompanying.*
σύν, Prep. Dat., *with.*
σῦς (συ), M. F., *pig, swine.*
Σωκράτης (ες), M., *Socrates.*
σῶμα (ατ), N., *body.*
σώφρων -ον (ον), *prudent.*

T, τ.

ταμίας (α), M., *steward.*
ταχύς -εῖα -ύ, *swift.*
τείχος (ες), N., *wall.*
τέσσαρες, τέσσαρα, *four.*
τίς, *who?* τις, *any one, a certain one.*
τῑ́ω, *honour.*
τόξον (ο), N., *bow.*
τρεῖς, τρία, *three.*
τριήρης (ες), F., *trireme.*

T, υ.

ὕβρις (ι), *insolence, violence.*
ὕδωρ (ὑδατ), N., *water.*
υἱός (υἱο, υἱευ), M., *son.*
ὕλη (α), F., *wood.*
ὑμεῖς, Personal Pronoun, *ye, you.*
ὑπήκοος -ον, Adjective, *subject (to),* not contracted.
ὕπνος (ο), M., *sleep.*
ὑπό, Prep. Gen., *by (a person).*
ὕστερος -α -ον, *later.*

Φ, φ.

φάλανξ (αγγ), F., *phalanx.*
φέρε, Interjection, *come!*
φίλος -η, -ον, *dear.*
φιλόπολις -ι (ι), Adj., *patriotic.*
φόβος (ο), M., *fear.*
φονεύω, *slay, murder.*
φρόνησις (ι), F., *prudence.*
φύγας (αδ), M. F., *fugitive.*
φύλαξ (κ), M., *guard.*
φύσις (ι), F., *nature.*

X, χ.

χαλκοῦς -ῆ -οῦν, *brazen.*
Χαλυψ (β), N., *a Chalybian.*
χαρίεις -εσσα -εν (εντ), *pleasing, graceful.*
χειμών (ων), M., *storm, winter.*
χίλιοι -αι -α, *a thousand*
χορεύω, *dance.*
χρηστήριον (ο), N., *oracle.*
χρηστός -η -ον, *good, useful.*
χρίω, *anoint;* P.-p. κέ-χρι-σμαι, Wk. A. P. ἐ-χρίσ-θην.
χρόνος (ο), M., *time.*
χρυσοῦς -ῆ -οῦν, *golden.*
χώρα (α), F., *land, country.*

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Ψ, ψ.

ψαύ-ω, *touch*; P.-p. ἔ-ψαυ-σμαι, Wk. Aor. P. ἐ-ψαύ-σθην.
ψευδής -ες (ες), *false*.

Ω, ω.

Ὦ, Interjection, *O!*
ὤν, οὖσα, ὄν (οντ), *being*.
ὧδε, *thus*.

ENGLISH-GREEK VOCABULARY.

A, a.

able, δυνατός -ή -όν.
about, περί, Prep. Gen.
accompanying, σύμ-πλους -ουν (Adj.).
acquainted with, ἐπιστήμων -ον (ον).
active, εὔζωνος -ον.
advise, βουλεύ-ω, Dat.
after, μετά, Prep. Acc.
against, εἰς, πρός, Preps. Acc.
Alcibiades, Ἀλκιβιάδης (α).
all, πᾶς πᾶσα πᾶν (παντ-).
ally, σύμμαχος (ο), M.
also, καί.
always, ἀεί.
among, ἐν, Prep. Dat.
am ruler of, δυναστεύ-ω, Gen.
am strong in, ἰσχύ-ω, Dat.
and, καί.
and not, οὐδέ, μηδέ (page 89).
anoint, χρί-ω; P.-p. κέ-χρισμαι, Aor. P. ἐ-χρίσθην.
any, τις τι (τιν-).
are (they), εἰσί(ν).
are (we), ἐσμέν.
arms, ὅπλα (pl. of ὅπλον), N.
army, στρατός (ο), M.
assembly, ἐκκλησία (α), F.
Athens, Ἀθῆναι, plur. Decl. 1.
Athenian, Ἀθηναῖος -α -ον.
at least, γε.
attend to, θεραπεύ-ω.
axe, πέλεκυς (υ), M.

B, b.

bad, κακός -η -ον (ο).
barbarian, βάρβαρος -ον (ο).
base, αἰσχρός -ά -όν (ο).
basket, κανοῦν (εο), N.
bathe, λού-ομαι, Mid. of λούω.
battle, μάχη (α), F.
beautiful, καλός -ή -όν (ο).
became, ἐ-γέν-ετο.
before, πρό, Prep. Gen.
beginning, ἀρχή (α), F.
being, ὤν οὖσα ὄν (ὀντ-), Pres.-part. of εἰμι.
benefactor, εὐεργέτης (α), M.
betroth, μνηστεύ-ω.
black, μέλᾱς -αινα -αν (αν).
block up, κλεί-ω; p. 58, Obs. 1.
body, σῶμα (ατ), N.
bone, ὀστοῦν (εο), N.
both . . . and, καὶ . . . καί, or τε . . . καί.
bow, τόξον (ο), N.
brave, ἀγαθός -ή -όν (ο), ἀνδρεῖος -α -ον (ο).
brazen, χαλκοῦς -ῆ -οῦν (εο).
break, λύ-ω.
bride, νυμφή (α), F.
bridge, γέφυρα (α), F.
brightness, λαμπρότης (τητ), F.
broad, εὐρύς -εῖα -ύ.
bull, ταῦρος (ο), M.
but, δέ, especially after μέν.
but, instead, ἀλλά.
by (of the agent), ὑπό, Prep. Gen.

C, c.

cable, κάλως (ω), M.
camp, στρατόπεδον (ο), N.
catch, ἀγρεύ-ω.
cause, αἰτία (α), F.

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cease, make to cease, παύω ; *cease,* Mid. Intr. παύομαι.
certain, a certain one, τις τι (τιν), Indef. Pron.
Chalybian, Χάλυψ (β), M.
chariot, ἅρμα (ατ), N.
check, παύ-ω.
child, παῖς (δ), M. F., Voc. παῖ.
citizen, πολίτης (α), M.
city, πόλις (ι), F., ἄστυ (υ), N.
clash, κρού-ω ; Aor. Pass. ἐ-κρούσθην.
clear, σαφής -ες (ες).
clever, δεινός -η -ον (ο).
coast, (on the), κάτω, Adv.
come! ἄγε, φέρε.
concerning, περί, Prep. Gen.
contest, ἀγών (ων), M.
counsel, βουλεύ-ω.
country, χώρα (α), F.
cow, βοῦς (βου), F.
cowardly, κακός -η -ον (ο).
craft, δόλος (ο), M.
cry, βόη (α), F.
cubits, of 2 c., Adj. δίπηχυς -υ (υ).

D, d.

dance, χορεύ-ω.
daughter, θυγατήρ (τερ), F. (sync.).
day, ἡμέρα (α), F.
dear, φιλός -η -ον (ο).
declare, μηνύ-ω.
defeat, ἧσσα (α), F.
deliberate, βουλεύ-ομαι, Mid.
Delos, Δῆλος (ο), F.
Demēter, Δημητήρ (τερ), F. (sync.).
Demosthenēs, Δημοσθένης (ες), M.
desire, ἐπιθυμία (α), F.
desolate, ἔρημος -ον (ο).
different (=*other*), ἕτερος -α -ον (ο).
difficult, χαλεπός -η -ον.
disgraceful, αἰσχρός -α -ον (ο).
dolphin, δελφίς (ῖν), M.
door, θύρα (α) F.
down, κάτω, Adv.
during, ἐν *or* Gen.
dwell, ναί-ω.

E, e.

each, πᾶς, Sing. ἕκαστος -η -ον.
each other, ἀλλήλω -α -ω.
eagerness, ἐπιθυμία (α), F.
earth, γῆ (α), F.
easy, ῥᾴδιος -α -ον (ο).
educate, παιδεύ-ω ; *to get educated,* παιδεύ-ομαι, Mid.
either . . . or, ἤ . . . ἤ.
elegant, χαρίεις -εσσα -εν (εντ).
elephant, ἐλέφας (αντ), M.
embassy, (1) *to go on embassy,* πρεσβεύ-ω. (2) *to send an embassy,* πρεσβεύ-ομαι, Mid.
encamp, στρατοπεδεύ-ω.
especially, ἄλλως τε καί, μάλιστα.
Euphrates, Εὐφράτης (α), M.
even, καί.
every, πᾶς, πᾶσα, πᾶν (αντ).
evident, δῆλος -η -ον (ο).
exile, φύγας (αδ), M.
expedition, στρατεία (α), F.
extreme (the—parts), τὰ ἔσχατα.

F, f.

false, ψευδής, ες (ες).
family, γένος (ες), N.
far, Adj. μακρός -α -ον (ο), Adv. μακράν.
father, πατήρ (ερ), M.
fear, φόβος (ο), M.
few, ὀλίγος -η -ον (ο).
fierce, ἄγριος -α -ον (ο).
first, Adj., πρῶτος -η -ον (ο).
first, (at first), Adv., πρῶτον.
fish, ἰχθυς (υ), M.
five, πέντε.
flatter, κολακεύ-ω.
flower, ἄνθος (ες), N.
following, ὕστερος -α -ον (ο), Compar. with no Pos.
foolish, ἄνους, ουν (-οο).
foot, πούς (ποδ-), M.
for, Conj. γάρ.
for, ἕνεκα, Prep. Gen.
force, βία (α) F.
form, εἶδος (ες), N.
former, πρότερος -α -ον (ο), Compar. with no Pos.
fortunate, εὐτυχής, ες (ες).

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forwards, Adv., πρόσω, πόρρω.
found, ἱδρύ-ω.
friendly, φίλιος -α -ον (ο).
from, ἐκ, ἀπό, Preps. Gen.
four, τέσσαρες, α (τεσσαρ-).
fugitive, φυγάς (αδ), M.
full of, μεστός -ή -όν.

G, g.

game, ἀγών (ων), M.
garment, ἱμάτιον (ο), N.
general, στρατηγός (ο), M.
giant, γίγας (αντ), M.
gift, δῶρον (ο).
girl, παῖς, κόρη,
go, πορεύ-ομαι, Mid.
god, θεός (ο), M.
golden, χρυσοῦς. η, ουν (εο, εα).
good, χρηστός -η -ον (ο), ἀγαθός -η -ον (ο).
Gorgon, Γοργώ (ΓοργοF-) F.
graceful, χαρίεις -εσσα -εν (εντ-).
great, μέγας, μεγάλη, μέγα (μεγα-, μεγαλα, μεγαλο-).
greater, μείζων, ον (ον), Compar. of μέγας.
Greece, Ἑλλας (αδ-), F.
greedy, ἅρπαξ (αγ).
Greek, Ἕλλην (ην), M.
guide, ἡγεμών (ον), M.
guard, φύλαξ (ακ), M.

H, h.

hair, θρίξ (τριχ-), F.
half, ἥμισυς -εια -υ (υ, εια).
hapless, δύσποτμος, ον (ο).
happened, ἐγέν-ετο, 3d Sing.
happy, εὐδαίμων -ον.
harbour, λιμήν (εν), M.
haste, σπουδή (α), F.
has, have, ἔχ-ω, -εις, -ει, etc.
head, κεφαλή (α), F.
heavy-armed soldier, ὁπλίτης (α), M.
Helen, Ἑλενή (α), F.
herald, κῆρυξ (ῦκ), M.
hero, ἥρως (ωF), M.
herself, ἑαυτήν, αὐτήν, Reflex. Pron.
hideous, αἰσχρός, α, ον (ο).
himself, ἑαυτόν, αὐτόν, Reflex. Pron.
hinder, κωλύ-ω.
honour, τίμη (α), F. verb τί-ω.
hope, ἐλπίς (ιδ). F.
hopeful, Adj., εὖ-ελπις, εὖ-ελπι (ιδ).
hoplite, ὁπλίτης (α), M.
horn, κέρας (ατ), N. (contracts).
horse, ἵππος (ο), M.
hostile, ἐχθρός -α -ον (ο).
house, οἰκία (α), F., οἶκος (ο), M.
how? πῶς, Interrog. Adv.
hunt, ἀγρεύ-ω, θηρεύ-ω.
husband, ἀνήρ (ερ), M. Gen. ἀνδρός.

I, i.

I, ἔγω.
immediately, Adv., αὐτίκα.
in, ἐν, Prep. Dat.
independent, αὐτο-νόμος, ον (ο).
in front of, πρό, Prep. Gen.
inland, ἄνω, Adv.
insolence, ὕβρις (ι), F.
instead of, ἀντί, Prep. Gen.
interpret, ἑρμηνεύ-ω.
into, εἰς, Prep. Acc.
iron (made of), σιδηροῦς -ᾶ -οῦν (-εο -εα).
is, ἐστί (ν).
is, distant, ἀπ-εχ-ει.
island, νῆσος (ο), F.
itself, ἑαυτό, αὐτό, Reflex. Pron.
ivory, ἐλέφας (αντ-), M.

J, j.

just, δίκαιος -α -ον (ο).

K, k.

key, κλείς (κλειδ-), F., Acc. S. κλεῖν, Acc. Pl. κλεῖδας, κλεῖς.
king, βασιλεύς (ευ), M., ἄναξ (κτ), M., Voc. S. ἄνα.
knee, γόνυ (γονατ), N.

L, l.

laden with, μεστός -ή -όν.
lady, γυνή (γυναικ-) F., Voc. γύναι.
land, χώρα (α), F., γῆ (α), F.

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larger, μείζων (ον), Comp. of μέγας.
later, ὕστερος -α -ον (ο).
Latona, Λήτω (ΛητοF-), F.
law, νόμος (ο), M.
lawgiver, νομο-θέτης (α), M.
leader, ἡγεμών (σν), M.
libation, σπονδή (α), F.
light-armed soldier, γυμνής (ητ), M.
lion, λέων (οντ), M.
lioness, λέαινα (α), F.
little, ὀλίγος -η -ον (ο), μικρός, α, ον (ο).
long, μακρός -α -ον (ο).
long-ago, Adv., πάλαι.
loose, λύ-ω; Mid. λύ-ομαι, *ransom*.

M, m.

majority, the, οἱ πολλοί.
make-to-go, πορεύ-ω; Mid. πορεύ-ομαι, *go*.
man, ἄνθρωπος (ο), M., ἀνήρ (ἀνδρ), M.
many, πολύς, πολλή, πολύ; p. 66.
march, στρατεύ-ω, πορεύ-ομαι (Mid.).
mark, σημεῖον (ο), N.
market, ἄγορα (α), F.
meadow, λειμών (ων), M.
middle, μέσος -η -ον (ο).
milk, γάλα (γαλακτ-), N.
mind, νοῦς (νοο-), M.
Minos, Μίνως (ω), M.
mistress, δέσποινα (α), F.
mother, μητήρ (τερ), F. (sync.).
mountain, ὄρος (ες), N.
much, Adj., πολύς, πολλή, πολύ; p. 66.
much, Adj., πολλῷ (Dat. of measure).
Muse, μοῦσα (α), F.
myself, ἐμαυτόν, ην (ο), Reflex. Pron.

N, n.

nail, ὄνυξ (χ), M.
naked, γυμνός -η -ον (ο),
narrow, στενός -η -ον (ο).
nature, φῦσις (ι), F.
necessary, ἐπι-τήδειος -α -ον (ο).
necessity, ἀνάγκη (α), F.
neither . . . nor (cf. p. 89), οὔτε . . . οὔτε, μήτε . . . μήτε.
nephew, ἀδελφιδοῦς (εο), M.
never, οὔποτε, μήποτε, cf. p. 89.
night, νύξ (κτ), F.
nightingale, ἀηδών (ον), F.
no longer, οὐκέτι, μηκέτι, cf. p. 89.
no one, none, cf. pp. 87, 89.
nor, οὐδέ.
not, οὐ, μή, cf. p. 89.
not even, οὐδέ.
nowhere, οὐδαμοῦ, μηδαμοῦ, cf. p. 89.
now, νῦν.

O, o.

often, Adv. πολλάκις.
oil, ἔλαιον (ο), N.
old, of old, Adv., πάλαι.
old woman, γραῦς (αν), F.
on, ἐν, Prep. Dat.
on account of, ἕνεκα, Prep. Gen.; διά, Prep. Acc.
only, Adv., μόνον.
oracle, χρηστήριον (ο), N.
orator, ῥήτωρ (ορ), M.
origin, ἀρχή (α), F.
O that! εἰ γάρ, εἴθε, Note 38, p. 91.
other, ἄλλος -η -ο (ο), ἕτερος -α -ον (ο).
otherwise, ἄλλως; ἄλλως τε καί, *especially*,
other, in — respects, Adv. ἄλλως.
ourselves, ἡμᾶς αὐτούς, ας, Acc. Reflex. Pron.
outside, ἔξω, Adv. If Prep., ἔξω with Gen.
ox, βοῦς (ου), M., F.

P, p.

parasang, παρασαγγής (α), M.
passion, ὀργη (α), F.
patriotic, φιλόπολις, ι (ι).
pay court to, θεραπεύ-ω.
peltast, πελταστής (α), M.
people, λεώς (ω), M.; *the people*, οἱ πολλοί.
Pericles, Περικλῆς (εες), M., p. 56, Obs. 2.
Persian, Πέρσης (α), M.

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phalanx, φάλαγξ (-αγγ), F.
pig, σῦς (υ), M. F.
plain, πεδίον (ο), N.
pleasant, ἡδύς -εῖα -ύ (υ).
pleasing, χαρίεις -εσσα -εν (εντ).
poet, ποιητής (α), M.
present (*of the — time*), Adv., νῦν.
priest, ἱερεύς (ευ), M.
propitious, ἵλεως -ων (ω).
provisions, τὰ ἐπιτήδεια, N. Pl.
prudent, σώφρων -ον (ον).

R, r.

race, γένος (ες), N.
ransom, λύ-ομαι, Mid.
rapacious, ἁρπαξ (γ).
ready, ἕτοιμος -η -ον.
reverence, αἰδώς (-οF-), F.
revolt, στάσις (ι), F.
right (*on the —*), δέξιος -α -ον (ο).
river, ποταμός (ο), M.
road, ὁδός (ο), F.
robber, λῃστής (α), M.
rocky, πετρώδής -ες (-ες).
ruler of (*to be*), δυναστεύ-ω, Gen.

S, s.

sacrifice, θύ-ω, Act. (*of priest*) ; θύ-ομαι, Mid. *of general.*
sailor, ναύτης (α), M.
sake (*for — of*), ἕνεκα, Prep. Gen.
Salamis, Σαλαμίς (-ιν), F.
salt, ἅλς (λ), M.
same (*the —*), Pron., ὁ αὐτὸς, ἡ αὐτή, τὸ αὐτό, τὸ αὐτόν.
sea, θάλασσα (α), F.
second, δεύτερος, α, ον (ο).
self, Pron., αὐτός -η -ο (ο).
send, πορεύω.
senseless, ἄνους -ουν (οο).
servant, θεράπων (οντ), M.
serve, δουλεύ-ω, Dat., *as a hoplite*, ὁπλιτεύω.
set ἱδρύ-ω.
shake, σείω ; P.-p. σε-σείσμαι Aor. P. ἐ-σείσθην.
shame, αἰδώς (-οF), F.
shield, ἀσπίς (δ), F.
ship, πλοῖον (ο), N. ; ναῦς (αυ), F.
short, βραχύς -εῖα -ύ (υ).
shut, κλείω ; P.-p. κέκλεισμαι, Aor. P. ἐ-κλείσθην.
sign, σημεῖον (ο), N.
silver (*of —*), ἀργυροῦς -α -ουν (εο).
simple, ἁπλοῦς -η -ουν (οο).
skilled in, ἐπιστήμων -ον (ον), Gen.
slave, δοῦλος (ο), M.
slave (*to be — to*), δουλεύ-ω, Dat.
slay, φονεύ-ω.
sleep, ὕπνος (ο), M.
so, Adv., οὕτω(ς).
Socrates, Σωκράτης (α), M.
soldier, στρατιώτης (α), M.
some . . . others, οἱ μέν . . . οἱ δέ, *some one*, τις .
son, υἱός (ο), M., παῖς (δ), M.
spear, ἔγχος (ες), N., δόρυ (ατ), N.
star, ἀστήρ (ερ), M. Dat. pl., ἄστρασι.
state, πόλις (ι), F.
steward, ταμίας (α), M.
stone, λίθος (ο), M.
stop, παύ-ω.
storm, χειμών (ων), M.
strange, δεινός -η-ον (ο).
strife, ἔρις (δ), F.
strike, παίω ; P.-p. πέ-παισμαι, Aor. P. ἐ-παίσθην.
strong, ἰσχυρός -α -ον (ο).
subject, ὑπ-ήκοος -ον (ο), not contr.
supplicate, ἱκετεύ-ω.
supplies, τὰ ἐπιτήδεια, Neut. Pl.
surely, ἆρ' οὐ (κ), (=*nonne*).
surely not, ἆρα μή (=*num*).
sweet, ἡδύς, -εῖα -υ (υ).
swift, ταχύς-εῖα -υ (υ).

T, t.

take-auspices, Mid. of θύ-ω.
talon, ὄνυξ (χ), M.
taste, Mid. of γεύ-ω.
tear, δάκρυ (υ), N.
temple, νεώς (ω), M.
than, ἤ.
there, ἐκεῖ.
this, οὗτος, αὕτη, τοῦτο.
thou, σύ.

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thousand, χίλιοι -αι -α.
three, τρεῖς, τρία.
throughout, ἀνά, Prep. Acc.
thus, οὕτως.
thy, σός, σή, σόν.
thyself, σε-αυτόν -ήν.
time, χρόνος (ο), M.
tongue, γλῶσσα (α), F.
too, καί.
tooth, ὀδούς (οντ), M.
topmost, ἄκρος -α -ον.
touch, ψαύ-ω (Gen.); Aor. P. ἐ-ψαύσθην, P.-p, ἔ-ψαυσμαι.
towards, εἰς, Prep. Acc.
train, παιδεύ-ω.
treachery, δόλος (ο), M.
trireme, τριήρης (ες), F.
truce, Plur. of σπονδή (α), F.
trust, πιστεύ-ω (Dat.).
trustworthy, ἀξιόχρεως -ων (ω).
truth, ἀλήθεια (α), F.
twenty, εἴκοσι(ν); *twentieth*, εἰκοστός -ή -όν.
two, δύο.

U, u.

unfortunate, δυστυχής -ες (ες).
unjust, ἄδικος -ον (ο).
unlucky, δύσποτμος -ον (ο).
unwilling, ἄκων -ουσα -ον (οντ).
unworthy, ἀνάξιος, -α -ον.
up, Prep. Acc. ἀνά, Adv. ἄνω.
upper-room, ἀνώγεων (ω), N.
useful, χρηστός -ή -όν.
utmost, ἔσχατος -η -ον.

V, v.

very, μάλα.
village, κώμη (α), F.
violence, ὕβρις (ι), F.
virtue, ἀρετή (α), F.
voyage, πλοῦς (οο), M.
vulture, γύψ (π), M.

W, w.

wall, τεῖχος (ες), N.
war, πολεμός (ο), M.; *war-ship*, ναῦς μακρά.
was, ἦν, 3d Sing. Imperf. of εἰμί.
wash, λού-ω.
water, ὕδωρ (ὑδα(ρ)τ-), N.
way, ὁδός (ο), F.
we, ἡμεῖς, Plur. of ἐγώ.
weapon, ὅπλον (ο), N.
well, Adv. εὖ.
well-born, εὐγενής (ες).
well-disposed, εὔνους -ουν (οο).
were, ἦσαν, 3d Plur. Imperf. εἰμί.
where? ποῦ;
whither? ποῖ;
who? which? what? τίς, τί (τιν), Interrog. Pron.
wide, εὐρύς -εῖα -υ (υ).
wife, γυνή (γυναικ-), F.; Voc. γύναι.
wild, ἄγριος -α -ον (ο).
wild beast, θήρ (ηρ), M.
will be, ἔσται, Sing.; ἔσονται, Plur. Fut. εἰμί.
willing, ἑκών -οῦσα -ον (οντ).
wine, οἶνος (ο), M.
wing (of army), κέρας (ατ).
winter, χειμών (ων), M.
wisdom, σοφία (α), F.
wise, σοφός -η -ον (ο).
with, σύν, Prep. Dat.
within, Adv. ἔσω, or Prep. Gen.
without, ἄνευ, Prep. Gen.
wolf, λύκος (ο), M.
woman, γυνή (γυναικ), F.
woo, μνηστεύ-ω.
wood, ὕλη (α), F.
worthy, ἄξιος -α -ον.
would that! εἴθε, εἰ γάρ.
wrestle, παλαί-ω.

X, x.

Xenophon, Ξενοφῶν (ωντ), M.

Y, y.

year, ἔτος (ες), N.
you, ὑμεῖς.
youth, νεανίας (α), M.

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